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# The Church Herald.

266 John G Howard  
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Vol. VI.—No. 31.

TORONTO, THURSDAY MORNING, JANUARY 26, 1875.

Whole No. 293.  
293.

## TO THE SUBSCRIBERS OF "THE CHURCH HERALD."

An accident occurred in the transmission of a part of the plant, belonging to THE CHURCH HERALD department, week before last, which has occasioned a delay in the posting of the paper to our readers. We regret very much the untoward event; but for the future the greatest regularity will attend the transmission of the journal.

On the last day of the last year, it became our duty to make an announcement, for which we had been put in course of preparation, during the preceding twelve months, by dispositions and events, which, although unmarked by the public, were held to be indications of the public will; viz: that THE CHURCH HERALD, instead of confining itself, after its successes throughout the Dominion to the newspaper constituency obtained from the limited population of the country, should seek an alliance with a more populous neighbor and weave together and cement the interests of the Episcopal Church in the United States and Canada—a work auspiciously inaugurated lately at New York, when the united voices of our own Church, headed by our own Metropolitan, and concurred in by all the Bishops, clergy, and laity, who accompanied him to that city, joined with all the dignitaries and delegates of the Union in harmonizing the views, predilections, and characteristics of the two branches of the Episcopal Communion. One of the departments of the press, by formal resolution, was moreover invoked in sustentation of this reciprocity of a desire to attain to a common achievement by a common cooperation.

Practically the principle has been displayed with considerable activity in a sister diocese. The diocesan may not certainly have had it in contemplation, yet he sanctioned the disbursement of parochial funds and granted a quasi subsidy, when he gave leave of absence to one of his clergy in order that a canvass might be made for opening the door and inviting within our territorial limits, the result announced in the last issue of THE CHURCH HERALD.

It is very possible, moreover, that the Provost of the largest and most influential Church University in the Dominion, passing by the avenues, at his own door, by which public intelligence is reached among ourselves, and extending a fraternal hand to his rich cousins on the other side of the lines—subsidizing in short, the press of his neighbors by the prominence of his writings and the advantages of his position—a position established through the munificence of people whose money made Trinity College what it is—we say it is very possible he never thought of inducing a "press" alliance between the two countries, yet such in part has been the result.

The Western Diocese of Huron, the Eastern ones of Quebec and the Maritime Provinces have also in different ways given indications of a solicitous approval for wedding the Episcopal interests of the two countries, if not the more substantial ones of traffic and of trade.

The honor is accordingly conferred upon the two concurrent periodicals—"THE CHURCH JOURNAL" and "THE CHURCH HERALD," of taking up the public sentiment thus expressed, and promoting those objects of amity and intercourse which strengthen any people.

Singular to relate, in happy accord with so notable an event, is that of a simultaneous movement on the part of the governments of the two countries in making both one, so far as postal conveniences affect our prospects; all restrictions are removed, and the postage rates, and the postal service of the one nationality have no longer to be duplicated by the other. In other phraseology the rates of one country apply for those of the other, so that no additional charge is made at the point of arrival for any postal matter.

THE CHURCH JOURNAL enjoys a respect on account of age held by no similar periodical in America. Seventy-six constituting the

combined number of years of this associated periodical. Its mechanical appearance excels that of any other on this continent; while the ability with which its

## SIXTEEN PAGES

are conducted are beyond question. In truth the tribute of commendation has been accorded it by almost every Bishop, Priest, Deacon and Layman, on this side the Atlantic Ocean.

We have, therefore, no compunction or qualms of doubt as to our duty in forming a matrimonial alliance between the two papers.

To all of our subscribers, moreover, residing on British territory, we believe the double paper will prove most acceptable. It enlarges THE CHURCH HERALD in point of fact, although all the matter may not appear under that designation; and instead of eight,

## SIXTEEN

pages are presented to our readers. While to advertisers the satisfactory information is conveyed that an additional twenty thousand pairs of eyes will glisten over their advertisements.

It was at first intended to sustain an office in the city of Toronto, devoted exclusively to the interests of correspondents and others who might desire to be kept in close relationship with THE CHURCH HERALD. But the recent action of the postal authorities in abolishing all extra postage rates has rendered this unnecessary—it costing no more, on and after the first day of February next, to send any kind of matter to New York than to any particular place in the Dominion. Besides, it has been ascertained that from all offices east of Kingston, a letter or paper will reach THE CHURCH JOURNAL—CHURCH HERALD, in less time at New York than it takes to touch Toronto. Halifax, and parts adjacent, will profit to the extent of forty-eight hours, in the article of time—other deliveries proportionately. We desire on this account to commend our friends to familiarize themselves with the following address:

Rev. Dr. W. A. Matson,  
Church Herald Department,  
No. 783 Broadway,  
New York.

P. O. Box 2074.  
Dr. Matson is an attentive and obliging gentleman. He also has our interest thoroughly at heart, and will have pleasure in promptly giving any "copy" which may be sent to him that consideration it would receive at our own hands.

For business purposes our own office will remain the same as heretofore:

The Church Herald,  
Box 1149, Toronto.

This opportunity may be taken for noting that accounts have been forwarded to all in arrears up to the 31st day of December last; and we firmly beg, yet in the most respectful terms, to express a hope, that as it has been with some so it will be with all, viz: a continued exercise of that honesty and kindness of disposition which has prompted an immediate remittance. To such we tender our sincerest and most grateful acknowledgments. A very large amount of money is still outstanding—some \$12,000—sufficient to break the back of any ordinary printing concern—so that we feel that we may without a breach upon delicacy intimate to such of our subscribers as have ordered the paper at an advanced rate, that it is their subscriptions which constitute the basis with us of a Church press at all; and that this being the case, we must refer to them from time to time, until the expiry of their engagements, when an immediate reduction can take place. In the mean time they will have observed how economically we have employed their goodwill and endeavored to give them the worth of their money. To ordinary subscribers the price will be 6 cents per number, when paid in advance (or \$3.35) per annum, on British territory. If, though, this sum be not paid in advance, a credit will be given at 10 cents per number (or \$5.20) per annum, postage free.

Church Herald Office, Toronto,  
January 14, 1875.

## Schools and Colleges.

### EDUCATION.

The Rev. W. K. Wilson, who has had experience in teaching, receives boys into his house to be taught the elements of a sound liberal education.

The RECTORY, Bedford P. O., near Halifax, N. S.

### Church of England Ladies' School,

200 WELLINGTON STREET, OTTAWA.

LADY PRINCIPAL—MISS MANN.

### The Collegiate School, Halifax,

FOR YOUNG LADIES,

Conducted on the system of Queen's College, London.

TERMS: For a thorough English Education, including the higher Collegiate Course of Geology, Botany, Chemistry, Philosophy, Astronomy, Natural History, Mathematics, Elocution, and Literature; also, the French language, with a master and lessons in Calligraphy and Department, with board, \$60 per quarter. Children under 12, \$50 per quarter. English and French, without board, \$30. English alone, \$10.

### ADDITIONAL STUDIES.

Music.	Singing.	Languages.
Pianoforte,	Private Lessons.	Italian.
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Drawing in every department—Pencil, Crayon, Colors and Pastels, Sepia, and India Ink.  
French is taught conversationally as well as theoretically.  
Term opens on the 7th of September.  
For Prospectus and further information, apply to  
Mrs. WAKEFIELD,  
13 Inglis street, Halifax.

### VICTORIA SEMINARY,

A Home School for Girls,

LINDSAY, ONT.

Mrs. SMITHETT will receive at the Parsonage a limited number of pupils for instruction in Music, Languages, and the higher branches of an English education.

TERMS: \$250 per annum, including all the necessary expenses. Pupils provided at any time.

Vocal and Instrumental Music, and French and German by French and German masters.

Refers to the Lord Bishop of Toronto, the Ven. Archdeacon Fuller, Wm. P. Atkinson, Esq., Secretary of Synod, and Wm. MacLennan, Esq., Sec. Union Permanent Building Society, 93 King street East, Toronto; W. Gossp, Halifax, N. S., and the office of the CANADIAN HERALD.

## Hotels

### RUSSELL'S ST. LOUIS HOTEL,

ST. LOUIS STREET, QUEBEC.

WILLIS RUSSELL, Proprietor.

In Quebec this Hotel is unrivalled for size, style, and locality.

### THE ST. CLOUD HOTEL

By RAND BROTHERS,

Broadway and 42d Street, New York,

Near Grand Central Depots of New York and Boston Railroads.

Admirably adapted for Canadian travellers.

### HALIFAX HOTEL,

HALIFAX, N. S.

H. HESSLEIN & SONS, Proprietors.

270-12½-4-6

## Miscellaneous.

### WHITESIDE'S

### PATENT SPRING BED,

THE

Most Widely known, Popular, Economical, Satisfactory,

OF ALL SPRING BEDS!!!

Patented Oct. 14th, 1868, and still in the FOREFRONT

### H. WHITESIDE & CO.,

Manufacturers,

64 - 66 COLLEGE STREET, MONTREAL.

Mattresses and Bedding Wholesale.

47-47

## Books.

### Whittaker's Churchman's Almanac.

### THE PROTESTANT EPISCOPAL

### ALMANAC & DIRECTORY

For 1875.

No pains have been spared to make this Almanac the most complete document of the kind published. It contains as usual a Parish List, and also an Alphabetical List with P. O. addresses. The city addresses of the Clergy residing in the larger cities are also given. A complete list of the CANADIAN EPISCOPAL, a list of the Old Catholic Clergy of Germany, and other valuable items and statistics never before published. Every Church family should have a copy. Ask your Bookseller for WHITTAKER'S AMERICAN CHURCHMAN'S ALMANAC, or write for it to the Publisher,

### T. WHITTAKER,

No. 2 Bible House, NEW YORK.

Sent free by mail on receipt of Price, 25 Cents.

Will be sent into Canada also on receipt of price.

## Business.

### ALMON & MACKINTOSH,

Bankers and Brokers,

Agents for Guardian Fire and Life Assurance Company of London; Canada Guarantee Co. of Montreal; Accident Insurance Co. of Canada; and the Intercolonial Railway Co. GUARDIAN BUILDING, 264-12½-420. Hollis street, Halifax, N. S.

### M. S. BROWN & CO.,

Working Jewellers and Silversmiths,

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ENGLISH AND FOREIGN WATCHES, &c., &c.

284-12½-420 123 GRANVILLE ST., HALIFAX, N. S.

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HALIFAX, N. S.

278-12½-424 Sign of Granville St. Clock.

### WILLIAM WILSON,

Importer of and Dealer in HATS, CAPS, LADIES' FURS, Trunks, Valises, Leather Hat Cases, Carpet and Leather Bags. No. 184 GRANVILLE STREET, HALIFAX, N. S. 268-12½-424

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Dealer in

English and Domestic Boots, shoes, Rubbers in all the leading styles.

269-12½-30

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MOIR & CO., Manufacturers and Wholesale and Retail Dealers in all kinds of Bread, Biscuits, Crackers, Cakes, Wheat and Graham Flour, Corn Meal, Feed, &c., &c. 128, 130 & 132 ARGYLE ST. 269-12½-425

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Auctioneer, Real Estate Broker,

And General Commission Merchant, Halifax, N. S. Particular attention paid Household Sales and General Merchandise. 269-12½-422

### CLAYTON & SONS,

Tailors and Clothiers, 228 Argyle Street,

Halifax, N. S. Try a pair of our celebrated trousers which we make to order at \$4 75. 269-12½-428

### H. FOUND,

TAILOR,

128 GRANVILLE ST., HALIFAX.

264 12½-420

### NOVA SCOTIA

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GEORGE SANFORD, Argyle Street,

269-12½-425 Opposite St. Paul's.

### JAMES A. EVANS,

HALIFAX MARBLE WORKS,

(ESTABLISHED 1852.)

NO. 73 & 75 BARRINGTON STREET.

264-12½-420

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NO. 2 TORONTO STREET, TORONTO,

GENERAL AGENT FOR

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Life Insurance, and

Accident Insurance,

AND

REAL ESTATE BROKER.

HOUSES FOR SALE, HOUSES TO LET,

HOUSES WANTED.

47-59 MONEY TO LEND.

## Chemists, etc.

### J. A. SHAW, WINDSOR, N. S.,

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All sold at present very cheap. 274-12½-426

### J. GODFREY SMITH, DISPENSING CHEMIST,

147 Hollis St., Halifax, N. S. Dealer in Brushes, Combs, Pomades, Soaps, Perfumery, Patent Medicines, Cloth's Food Warmers, Waterproof Goods, Feeding Bottles, Dressing Cases, Surgical Instruments, Patent Medicines, &c. Sea and Family Medicine Chests furnished and filled. 264-12½-420

### ACADIA DRUG STORE.

M. F. EAGER, DISPENSING CHEMIST, ETC.,

264-12½-420 147 HOLLIS ST., HALIFAX, N. S.

### JAMES BRISTOWE,

Professor of Music and French,

208 LOCKMAN ST., HALIFAX, N. S.

271-12½-427 Seven doors south of North St.

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Agents for Steinway & Sons, Chickering & Sons, and

Walden Bros. Piano Forte; Mason and Hamlin Organs, and Geo. A. Prince & Co. Organs.

267-125 85 HOLLIS ST., HALIFAX.

### S. R. WARREN & CO., Organ Builders,

49 ST. JOSEPH STREET,

(Old St. George's Church, Montreal.)

S. R. WARREN. [211-12½-367] C. S. WARREN.

### GARD.—THE COLLEGIATE SCHOOL AT HALIFAX, NOVA SCOTIA.—For information, refer to Mrs. Wakefield's advertisement, under educational head in advertising columns. 267-12½-426

## Canadian Church News.

## SYLLABUS OF THE CANADIAN CHURCH.

- I. The Maritime Dioceses: a. Fredericton; b. Newfoundland; c. Nova Scotia.
- II. The Quebec Dioceses: a. Montreal; b. Quebec.
- III. The Ontario Dioceses: a. Huron; b. Ontario; c. Toronto.
- IV. The Missionary Dioceses: a. Algoma; b. Athabasca; c. Monzeone; d. Saskatchewan.
- V. The Pacific Dioceses: a. British Columbia.

## NOVA SCOTIA.

**LUNENBERG.**—The Sunday-school teachers of this place, with praiseworthy zeal, got up a little bazaar, to raise a fund for a new Sunday-school library. The day proved wet, still they sold all they had; and their treasurer went home early in the evening, rejoicing over \$108 obtained for their laudable design, all expressing themselves ready to go to work at once for another Church object.

The beautiful church is decorated in a style we never witnessed here before. Its artistic effect would compare favorably, I doubt not, with many city churches.

## HURON.

**PALMERSTON.**—On the last Sunday in Advent the church in Palmerston was opened for divine service. They only, whose lot is cast in the bush, or among the clearings, far, far from their early home and the associations of the beloved home country, can have any idea of the joy that fills the heart when once again privileged to group unto the house of God, and hold communion with their brethren, as they were wont in early days in the old parish church in Britain. This was indeed a happy day for the members of the Church in Palmerston. We can well picture to ourselves the earnest desire, that had long been theirs, to have the church opened before the day of the Nativity. There were, on the day of opening, morning, afternoon, and evening services, and at each service the church was crowded. Sermons were preached at 10:30 A. M., by the Rev. Canon Innes of St. Paul's, London; at 2:30 P. M., by the Rev. E. E. Newman of Delaware; and at 6:30 P. M., by the preacher of the morning, the Rev. Canon Innes.

The cost of the building was \$2300; of this the greater part has been met by contributions, leaving a small debt on the church. The collections on the day of offering amounted to \$75.

**CHRISTMAS DAY IN LONDON.**—It was Christmas Day. Many were the worshippers in the churches, in mid-winter bright and cheerful with wreaths of evergreen, and stars, and crosses, and words of rich promise and happy fulfillment from sacred writ. Beneath the old roof-tree, or in the new home of the West, the family are met, as of yore, to be separated again, perhaps, till the next yule log burns brightly on the hearth. Hundreds of hearts and voices join in the anthem,

"Glory to God on high, on earth be peace,  
And love towards men of love—salvation and release."  
So has it been for ages throughout Christendom, and so has it been here, a day of holy joy, as it was in the days of our fathers.

All our churches were arrayed in their Christmas garlands. Old St. Paul's had wreaths of evergreens pendant from the galleries, twining around the pillars, trained curiously over font and pulpit, formed into stars, and the word "Immanuel" in bold characters over the Communion table. In old English letters, on the front of the gallery, was the text "He shall be called wonderful, the mighty God, the everlasting Father, the Prince of Peace." The words were part of the anthem of the morning service; and the choir and organist sang and played as if with hearts and voices tuned with joy and love.

Christ church, the Memorial church, the Chapter House, St. James', and the schoolhouse of Petersville,—all fair daughters of old St. Paul's; and like her, bore the honors of the season from *fair fingers*.

The offertory of St. Paul's was \$117. Of the others, large in proportion.

**ST. JOHN THE EVANGELIST—MASONIC CELEBRATION AT ST. PAUL'S.**—There was a special afternoon service at St. Paul's, on St. John's Day, this year the first Sunday after Christmas: the "Brethren of the Mystic Tie" kept the day of their Patron Saint, their several lodges, having met in their rooms, attending the service. The congregation was more than usually large, and the church and congregation presented a picturesque appearance,—the old church in its Christmas adornments of evergreens, the masons in their regalia, and the fairer members of the congregation, many of whom were present. There was choral service, quite an unusual thing in St. Paul's, and well suited to the occasion. The Rev. Canon Innes preached from the text "But the greatest of these is charity."

It has been well said: "To make others feel, you must first yourself feel." In this lies the secret of that day's sermon, as he preached of "Charity, the greatest of the Christian graces,—love to God, love to man." Love, he said, is of the very nature of God himself, and comes down "from heaven, therefore we pray in the collect 'Send thine Holy Ghost, and pour into our hearts the most excellent gifts of charity.'"

The collection was for the Protestant Orphans' Home, and amounted to \$76.

**PRESENTATION.**—The choristers of St. James', Westminster, presented to Miss Burnton, the leader of the choir, a very handsome work-box. The presentation was in the church, on St. Stephen's Day. The Rev. E. Davis, at the request of Miss Burnton, replied in few and appropriate words to the very kind address accompanying the presentation. The offertory of that little mission church was thirty dollars on Christmas Day.

**SOIREE OF PETERSVILLE MISSION.**—The twelve days of Christmas, observed in the olden time as a season of festivals and presentations, are even now distinguished by the meeting of friends and the presentation of gifts; and the season seems to be set apart for those happy Sunday-school parties so cherished by old and young. One of those very pleasant parties was the soiree of the Petersville Mission, in the school-house, on Dec. 28th. The ladies, to whom all praise is due for their indefatigable exertions, had made every preparation to have the evening a very pleasant one; and they were successful, notwithstanding the darkness of the night and bad condition of the roads—so unlike the bright cheery weather and smooth hard paths at the merry Christmas time. The organist of St. Paul's (Mrs. Raymond) and members of the choir added greatly to the pleasures of the evening; and the music, both playing and singing, were

highly appreciated. There were at intervals readings, addresses, and the usual accompaniments of tea and coffee, with confectionery, sandwich, and fruit.

On the following day the Christmas tree in the school-house was laden with fruit, such as is brought by Santa Claus, and most highly esteemed by the young folks. The evergreen boughs bore a present for every scholar of the Sunday-school, nor was the Superintendent wholly forgotten. But the richest of the fruits was destined for the minister of the Mission. A neat little box, directed to the Rev. Evans Davis, when opened by him, was found to contain a present of fifty dollars, a token of the affection and esteem of the congregation.

Thirty-six young persons were confirmed by the Bishop of Algoma in Christ church, Meaford, on Saturday, the 16th inst.

## ONTARIO.

**ST. PAUL'S SUNDAY-SCHOOLS, LONDON.**—The teachers, with a few of the scholars, of St. Paul's Sunday-schools, spent a very happy evening at St. Paul's Rectory, on the Wednesday preceding the entrance of the new year. An address, accompanied by a handsome plated tea service, was presented to the Superintendent, George F. Jewell, Esq., by the teachers and scholars of the schools. Mr. Jewell made an appropriate reply. The rector, the Rev. Canon Innes, the Rev. J. Gernley, and Mr. J. Dyus, made a few appropriate remarks; and after a very pleasant evening, the party separated.

## TORONTO.

The regular quarterly meeting of the Rural Deanery of Durham was held in Port Hope on Wednesday, Jan. 6th, and Divine service solemnized in St. John's church, at 7 o'clock. The Rev. R. H. Harris of Omemece was the preacher. The following clergy were also present during the session: The Rev. Messrs. the Rural Dean, T. W. Allen, M.A., F. A. O'Meara, LL.D., C. W. Paterson, B.C.L., W. E. Cooper, M.A., and H. Burges, Secretary. The next quarterly meeting was arranged to be held in St. Mark's church, Port Hope, after Easter.

The Sunday-school children of St. John's church, Peterboro, were regaled with their annual festival in the Sunday-school room of the church on the evening of Thursday, Jan. 14th, when, after substantial refreshments at 5 P. M., addresses were delivered and dialogues recited, interspersed with music and singing, to the pleasure of all concerned.

The regular missionary meeting of Christ church, Bloomfield, Cavan, was held on Thursday evening, Jan. 14th, the rector, the Rev. T. W. Allen, in the chair. A large attendance was gathered on the occasion, and interesting and pertinent addresses were delivered by the rector, and the Rev. Messrs. Paterson, Harris, and Burges. The Parish of Cavan, from the amount of its contributions (the largest in the Deanery, and standing among the first in the Diocese,) shows a laudable interest in the mission cause worthy of emulation.

**CHRIST CHURCH, OMEMEE.**—This new and beautiful edifice was first opened for the service of Almighty God, on Sunday, Jan. 5, 1875, by Rural Dean Allen, and the incumbent, the Rev. R. H. Harris, assisted by their brethren, the neighboring clergy. The sermon was preached by the Rev. Rural Dean Allen. The discourse was an able one, and most appropriate to the solemn and interesting occasion. The services were greatly enhanced by the kind offices of St. Paul's (Lindsay) choir.

The building is of the "Early English village order" of Gothic architecture, with tower at the side, and deep chancel, containing the choir &c., and is capable of seating some 250 persons within the nave. The stained glass windows of the chancel end are the gift of the Sunday-school children; and those at the sides, two in number, commemorate the labors of the late incumbent, the Rev. William Henry Jones, and the worshippers of the old "First church." The circular west window at the end of the nave, is very chaste and beautiful in colors and design; and the double lancets which light the building are glazed in lead (of ground glass), with ribbons of various colors. The cost of the building, complete and finished, will be about \$3,000.

After divine service, a tea-meeting (well attended also) was held in the town hall, and a concert given in the evening to a crowded house. The musical talent was aided on this occasion by the Messrs. Walters, Mrs. and Miss Roberts, Miss Cottingham, and the Misses Maclagen of Lindsay.

**CHURCH OF THE HOLY TRINITY.**—The annual Sunday-school Christmas festival and distribution of prizes, took place in the Temperance Hall on the 6th inst., being the eve of the Feast of the Epiphany. The hall was filled with the scholars and their parents, and other members of the congregation. The chair was occupied by the Rev. W. S. Darling, assistant rector. After grace was said, an abundance of tea and cakes was handed by the teachers among the children and the visitors. Complimentary tickets having been sent to the clergy and superintendents of the other Church Sunday-schools in the city, letters of apology from the venerable Archdeacon Fuller, the Rev. Septimus Jones, and the Rev. R. Harrison, were read by the Secretary.

During the evening some interesting statistics relating to the school were mentioned by the Superintendent. Amongst others, it was stated that the maintenance and education of an Indian child at the Shingwauk Industrial Home, Sault Ste. Marie, is provided by the scholars of this Sunday-school. Miss Blackburn, the organist of the school, presided at the pianoforte. The singing of the Doxology, "Praise God, from Whom all blessings flow," closed the very interesting and successful proceedings of the evening.

## MIDLAND DISTRICT NOTES.

**HALIBURTON.**—A series of successful missionary meetings were held in the Rural Deanery of Haliburton during the early part of December, at the several places in the following order: Kilmount, Iceland and English; St. Paul's, Minden; Church of the Ascension, W. Dysart; St. George's, Haliburton; Buckhorn Mission; St. James; Galway; and Silver Lake; in which the Rev. Dr. Smithett and the Rev. Messrs. Jupp, Burt, and Walker took part.

**BOBAYGEON.**—A concert for the church at Bobaygeon was held in the new Town Hall on Wednesday, 30th ult., which was well attended, and the musical performance proved a decided success. The annual Christmas tree was also displayed with gifts for the school children, in the Orange Hall, on Thursday evening; when, after singing by the Sunday-school, a large number of useful and fancy presents were distributed.

**LINDSAY.**—St. Paul's church is very handsomely ornamented this Christmas with evergreen and texts in illuminated and other letters. The effect is very pleasing, and

the ornamentation is very creditable to the talent and skill of the gentlemen and ladies who contributed their services. The annual Sunday-school festival was held subsequently in Bell's Music Hall, His Honor Judge Deane in the chair. Music and carols by the Sunday-school children and the choir. Addresses were made by the Rev. Dr. Smithett, S. Casey Wood, M.P.P., and A. D. Hudspeth, Esq., Deputy Judge, after which a large number of gifts were distributed from the Christmas tree.

**CANNINGTON.**—One of the grandest gatherings ever seen in this part of the country, was held in All Saints' church, on Monday evening, Dec. 28th, to witness the children's annual Sunday-school festival, and to partake of the bounty and good cheer of old Santa Claus. About £100 were scattered among the congregation on the occasion, from a forest child some twenty feet in height, and almost filling the chancel space between the desk and pulpit, and radiant with light and brightness. Appropriate dialogues and addresses, interspersed with music suited to the occasion, enlivened the evening's proceedings, and the set address was delivered by the Rev. Rural Dean Smithett, D.D., of Lindsay. The prospects of this parish are most encouraging, if the test of attendance is a good one with reference to the above event. The Rev. Mr. Taylor's ministry here is an unmistakable success.

London, Eng., Dec. 18, 1874.

The announcement that the Bishop of Natal would preach in St. James' chapel, Piccadilly, on Sunday, drew large numbers of people to hear him, notwithstanding the very inclement weather. But the Rev. Stopford Brooke, who usually fills the pulpit in that chapel, was obliged to disappoint the congregation, he having received, the night before, too late to insert any contradiction into the papers, a letter from the Bishop of London, stating that he had seen the advertisement announcing that Dr. Colenso would preach instead of Mr. Brooke, and hoped that the matter would be quietly given up, as otherwise his lordship would be obliged to direct his secretary to prepare an inhibition, to prevent the Bishop of Natal from preaching on the occasion. The Rev. S. Brooke had very properly submitted to authority, but the disappointment of the congregation was great. The Bishop of London is said to have expressed the strongest sympathy with the efforts which Dr. Colenso has made to bring about justice in the colony over which he is Bishop. On Christmas Day the Bishop of Natal will leave England on his homeward journey.

**A TRAVELLER'S NOTE.**—It may not be irrelevant, indeed it may prove beneficial to all of our readers, to have just one word on the matter of route from all towns on the East Atlantic shores and Halifax, through St. John, N. B., and on to New York; and yet westward to Ohio, the Falls of Niagara, or to the base of the Rocky Mountains. Passing by Bangor, Portland, and Boston, and touching at New York, a question is propounded as to how further to proceed? The answer is

## VIA THE "NEW YORK AND Erie RAILWAY."

For two kinds of scenery,—distant and subdued, proximate and bold,—this route cannot be surpassed on the Continent of America. It is short, expeditious, cheap, and safe. Any other course will take you two sides of a triangle, this only one. A midnight exchange of cars, attended with great discomfort, and at a cost of two extra dollars, can be realized by adopting the New York Central route; while the writer, during *five-and-thirty* journeys over the New York and Erie, within the last few years, never met with a misadventure by detention, accident, or incivility. As for the coaches, there is no misnomer in styling them

## PALACE CARS.

They are the broadest and most convenient in structure of any in the world, and run over this road (having a double track) with the ease and quietude of a moving rocking-chair on a damask carpet. To read and write are the ordinary occupations of travellers passing over the country on this line; nor is their attention diverted until they reach the Catawba grapes of Ohio, or the rapids and cataract of the Falls.

## ANNOUNCEMENT.

THE CHURCH HERALD having been consolidated with THE CHURCH JOURNAL, subscribers to the former who have not signed contracts to pay their subscriptions beyond the present date, are respectfully informed that we shall be happy to place their names on the list of the consolidated paper.

By the terms of the arrangement, the price to former subscribers to THE CHURCH HERALD will be \$3.38 (U. S. currency) per annum, or 6½ cents per week. This will carry the paper to them FREE OF POSTAGE.

Terms of Payment—in all cases in advance. Remittances should be promptly made to the Business Manager of The Church Journal [Church Herald Department], P. O. Box 2074, New York.

Business Letters addressed as heretofore, to The Church Herald, Box 1149, Toronto, will receive prompt attention.

# The Church Herald.

"PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE."

VOL. VI.—No. 31.

TORONTO, THURSDAY MORNING, JANUARY 28, 1875.

Whole No. { 232.  
233.

**The Church Journal & Gospel Messenger,**  
**THE METROPOLITAN PAPER OF**  
**THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.**  
Published every Thursday morning, at 783 Broadway, New York City.  
REV. HUGH MILLER THOMPSON, D.D., } Editors.  
REV. WILLIAM A. MATSON, D.D., }

Address all letters on business, and make all drafts, checks, and money orders payable to the Rev. ALLAN SHIELDON WOODLE, B.D., Business Manager, CHURCH JOURNAL Office, 783 Broadway. P. O. Box 2074.

## Calendar.

JANUARY.

24 Septuagesima.  
25 The Conversion of St. Paul.  
31 Sexagesima.

## News of the Week.

The Rev. J. W. Bonham has just closed a mission at Mobile, Ala.—The annual Convention of the Diocese of Albany, met in Troy on the 13th inst.—The Convocation of the First Missionary District of Central New York, met in Watertown on the 5th inst.—The Convocation of Williamsport, Central Pennsylvania, met on the 12th inst.—A series of services was held in Smyrna, Del., on the 13th inst.—We give under the proper head the statistics of the new diocese of Fond du Lac.—A correspondent corrects some inaccuracies in a late communication from Maryland.—The Bishop of Minnesota, under medical advice, suspends his Winter visitation. We learn that he is going to the West Indies.—Our readers will rejoice to learn that the widely-circulated reports in reference to the closing of St. Mary's Hall, Burlington, N. J., are inaccurate. There is a full corps of teachers, and the work has been continuously carried on with a number of pupils.—The Southern Missionary Convocation of New York was held at Westchester on the 12th inst. The New York City Mission Society made the poor happy in the various departments of its work at Christmas-tide. The Society is to hold a series of meetings (see notice).—The Assistant Bishop of North Carolina has announced his appointments for February.—The monument of the late Bishop of Ohio is to be placed in the cemetery early in the Spring.—It seems that the new Diocese of Southern Ohio (was that name adopted?) went into an open-door discussion of qualifications of "candidates," *nolentes volentes*, before election.—The Rev. Dr. Hull has been made Dean of the Convocation of Bellows Falls, Vt.

### SUMMARY.

A letter from England gives a summary of news gathered on the spot. In these days of stormy seas, we cannot, except by cable, expect news quite so fresh as at other seasons. Our English mails are late and irregular.

The Editor of THE CHURCH HERALD travelled in Nova Scotia last Summer, and has written out notes of his journey. He did not meet the Editor of THE CHURCH JOURNAL, who was also in that region at that time, but it will be seen that they have met since!

The editorial articles this week are Dr. Newman's Answer, Across the Lines, Editorial Notes and Queries, some shorter articles, and Book Notices.

We give a pretty full synopsis of the sermon preached by the Rev. Dr. Osgood, in Christ church, last Sunday evening.

The Parish and Family Reading department consists of an English story, Something Beyond a Joke, Notes from a Missionary, The Two Travellers, and Yearnings.

Under the head of The Press will be found a sensible article on The Vice of Reading, and some seasonable information for those who have vague ideas on newspaper publishing.

A. S. C. has some thoughtful words on writing and publishing one's own biography.

There are articles from three different sources, called out by the discussion of the causes of the decrease of the ministry.

A correspondent gives the facts which show how the Diocese of Central Pennsylvania came to be so named.

Clerical Beggary in relation to a General Church-building Society, is another contribution of the Rev. Mr. Hopkins in reference to this important subject.

## Foreign.

### GREAT BRITAIN.

The Convocation of the Province of Canterbury is not to meet until after Easter. This is because this year Lent be-

gins only five days after the opening of Parliament. In reference to this the *John Bull* says:

We have no doubt that many of the members of Convocation, both Bishops who had arranged Confirmation tours, and Proctors with large parishes, will acquiesce in this arrangement. Nevertheless we are convinced that at such a crisis as the present the Primate's first idea of Convocation meeting in Lent, of which we know he spoke to one of his most important suffragans, was the best; and the present proposal may not improbably be construed into a desire to give Convocation very little time for debate. We believe, indeed, that the Government will in no case sanction any further legislation on doctrine, but if Parliament is to be asked to consider any changes in the rubrics, it is most desirable that they should be fully discussed in Convocation.

The *John Bull* thus describes a day of fog in London:

Thursday was, on the whole, the most disagreeable day we remember in London for fourteen years. The thermometer, which marked 10 degrees of frost in the open air, could scarcely be raised above 50 degrees indoors, the streets were as slippery as glass, and there was thin, irritating, slushy snow about. The air was so thick with mist that gas would scarcely burn, and, to crown all, a deep, black bank of fog hung over the city like a pall. The fog did not descend, but the darkness, which in the Strand was too deep to allow any one to read, lasted the whole day—a most unusual event—and the streets looked almost spectral. The effect was not like that of night, but of some new condition of being, in which either the atmosphere had lost its power of transmitting light, or the eye had lost its power of perceiving objects. Few carriages were visible, the cabs crawled, and the pedestrians slunk about as if they were afraid at every turn of being upset.

The *John Bull* says: A rural dean in the diocese of Rochester vouches for the substantial accuracy of the following statement:—An old Mr. Attwood died recently near Cheshunt. He was about eighty years old and a bachelor; rich, but living very quietly. He is discovered to have been the giver of all the anonymous £1,000 cheques. His books show that he gave away £320,000 in this way; £45,000 within the last year. He has left more than a million sterling, and no will. Mr. Attwood is said to have been connected with the Birmingham Attwoods, and to have made his money principally by glass. A thousand pound note was found lying about the room, as if it had been waste paper.

The original of Hogarth's famous picture of "Strolling Players in a Barn," was consumed in the recent fire at the ancestral mansion of the Wood family at Littleton, near Staines.

The Bishops of Norwich, Ripon, Carlisle, and Peterborough ordained Dissenting Ministers on the fourth Sunday in Advent; and the Rev. Henry Griffin Parrish, who was educated as a Wesleyan Methodist in Lincolnshire, and afterwards at the Lancashire Independent College, and ordained in 1870 by the Bishop of Peterborough, has been appointed to the vacant vicarage of the important parish of Leake, near Boston.

Among deaths of celebrities may be mentioned that of an old Chartist, Isaac Jefferson, known during the agitation of 1833-48 as Wat Tyler, who was buried at Bradford on Sunday. He was the Quaker blacksmith who took to pike-making, and had to suffer four months' imprisonment for the amusement. That, and the succeeding prosperous times, converted him. He returned to the non-resistance creed of his fathers before his death, and confessed he had gone the wrong way to work. His son, instead of making pikes, took to making machinery for wool-combing, and is at the head of a prosperous firm. The old man, 63 years of age, was therefore quite satisfied with the times before he died.

We regret to learn, says *John Bull*, of Jan 2, that while Lady Stradbroke was visiting some poor people at Wangford on Monday, she lost her footing and dislocated one of her wrists. Medical men have been in attendance upon her Ladyship, who has suffered acute pain from the dislocation.

LONDON, Jan. 18.—To-day's *Times* in its leading editorial article says:

"In the gloom surrounding us, one thing is perceptible. All men are arming. Germany is arming *en masse*, and the surrounding nations, including the best part of the world, cannot do otherwise. The momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can only hold by arms, and while arms are in her hands."

The *Times* confesses Germany cannot raise a third army. Her hopes are in her navy.

The Marquis of Hertford, the Lord Chamberlain, who is by law the censor of the London stage, has issued a circular addressed to each theatrical manager under his jurisdiction, stating that "a feeling of shame has been aroused in the public mind, that the English stage should have reached its present degraded state by the indecent dances, and the immodest dresses which now form so prominent a part of the entertainments of some theatres." He appeals to the managers to assist him in putting a stop to the growing scandal.

Dr. Massingham of Burslem made a statement in the *Hour*, to the effect that he had seen it stated in a Roman Catholic almanac that the Rev. W. J. E. Bennett of Frome had joined the Roman Church in 1851. Mr. Bennett replies in the *Church Review*, most deliberately and so firmly declaring that "Never, at any time or way or place whatsoever, have I been joined to, or received into, the communion of the Church of Rome."

Canon Charles Kingsley, after an illness of several weeks, died in London on Sunday, Jan. 24, at the age of fifty-six years. We hope to give a biographical sketch next week.

It is said that in the Spring the Prime Minister is to be married to the widow of an English peer.

LONDON, Jan. 18.—Mr. Gladstone has written an article on the speeches of Pope Pius IX., which appears in the *Quarterly Review*. He sketches the history of the Pope's reign, points out the increased subservience of the Roman Catholic clergy, and concludes that the mass of the British nation now repudiates the pretensions of the Papacy more eagerly and resolutely than it has done for many generations.

Prince Leopold is lying very low, with hemorrhage.

### FRANCE.

PARIS, Jan. 18.—M. Casseau, the Bonapartist, has been elected to the Assembly in the Hautes-Pyrénées by 6,000 majority. The result of the election makes a great sensation here.

### GERMANY.

BERLIN, Jan. 18.—The Chancellor has submitted to the Federal Council an ordinance prohibiting the importation into Germany of American potatoes, as a measure of precaution against the introduction of the Colorado beetle and the spread of the potato disease.

The Prussian authorities have closed the Roman Catholic Seminary at Fulda, expelled the head priest from German territory, and sequestered all the property of the Bishop of that diocese.

The Bishop of Paderborn, whose term of imprisonment expires to-morrow, will probably be immediately interned in the Fortress of West.

LONDON, Jan. 19.—5:30 A. M.—The *Times* correspondent at Berlin telegraphs that the Prussian Bishops have been asked by the Vatican whether means exist of filling the vacant Dioceses in Prussia without infringing on canonical or Prussian laws. It is supposed this inquiry is made because of the large number of vacant livings which the Church is unable under present circumstances to fill, and the consequent decrease of students in the Theological Seminaries.

Germany proposes to prohibit the importation of American potatoes, to avoid the introduction of the Colorado beetle and potato disease.

The Roman Catholic Seminary at Fulda has been closed, the head priest expelled from Germany, and all the Bishop's property confiscated. The Bishop of Paderborn will probably be sent to the Fortress of Wesel.

The Pope has asked the Prussian Bishops whether the vacant Dioceses of Prussia can be filled without infringing on the laws of the State. This inquiry is supposed to have been made because of the large number of vacancies, and the consequent decrease of students, in the Theological Seminaries.

In the course of Von Arnim's trial was brought forward Bismarck's circular to the European powers in reference to the successor of Pius IX. After pointing out that, even under the old regime, it was important that the Pope should be recognized by all the Governments having Roman Catholic subjects, the despatch proceeds:

But in consequence of the Concordats concluded in the beginning of this century, the relations between the Pope and the Governments became more direct and in a sense more intimate, and now that the Vatican Council and the two principal votes passed by the same, referring respectively to the infallibility and jurisdiction of the Pope, have entirely changed the relative position of the Pope and the Governments, the latter are all the more interested in the person of a future Pope, and accordingly all the more entitled to insist upon the due and unqualified recognition of the two rights. By the votes just mentioned the Pope is enabled himself to exercise Episcopal jurisdiction in each and every diocese, so as entirely to supersede the authority of any Bishop holding office with the consent of the secular power. In other words, the Episcopal jurisdiction is entirely merged in the Papal. The Pope, no longer content with a few reserved rights, but appropriating to himself the whole Episcopal authority, has in theory superseded the Bishops, and is practically at liberty to enforce his new powers at any moment in the case of any Bishop he chooses. The Bishops are only his tools, his servants, swayed by his dictates, and without any responsibility of their own. In their relations to the secular Government they are now the servants of a foreign Sovereign, and this of a Sovereign who by means of his infallibility has become more absolute than any absolute monarch in the world. Before allowing a new Pope to assume such a position and exercise such rights, Governments must ask themselves whether his election and person offer those guarantees against abuse of power which they have a right to demand. This is the more necessary as it is not to be expected with certainty that even the few guarantees formerly surrounding a conclave party inherent in its composition and partly marking its rules will be granted under present circumstances. The right of excluding candidates possessed by the Roman Emperor, Spain, and France, often enough proved illusory, and the influence the various nations exercise in the conclave through cardinals of their nationality is a mere matter of chance. It is impossible to foresee under what circumstances the next Papal election will be made, and whether it will not perhaps be precipitated in such a way as to imperil even the forms guaranteed in the past. For these reasons, it seems desirable that those Governments concerned in the election of a Pope, for the ecclesiastical interests of their Catholic subjects, and the position of the Catholic Church in their countries, should approach the question in time, and if possible agree upon a common attitude and the conditions on which they will re-

ognize the next Pope. Could an agreement upon this head be effected between the European Governments, this would be of immense importance, and perhaps might obviate serious complications. I request your Excellency confidentially to ask the Government to which you have the honor of being accredited whether they would be inclined to exchange opinions and eventually enter upon an agreement with us upon this subject. If the willingness exists, we shall easily find a form for the purpose. I authorize your Excellency to read this Roscript to the Minister, requesting you at the same time to give out no copy for the present, and to treat the whole matter discreetly.

#### SWITZERLAND.

In Switzerland, says the *Church Review*, the Bill on civil legislation and civil marriage has been finally passed with flying colors, and in truth an end is put to a great deal of profanity by no longer compelling the subjects of the State, no matter what religion or irreligion they may be of, to seek the nominal blessing of the Church as an indispensable preliminary to marriage. A Roman Catholic opponent of the Swiss Bill, however, disclosed a circumstance which, if it be true, is a refreshing instance of a turning of the tables on the State, which is not too frequently possible. According to this gentleman it appears that in Italy widows of public officials drawing their pensions from the State, and entitled to them only so long as they remain widows, are accustomed to marry again in the face of the Church, though not of the State, by which means they regard themselves as married, but are not regarded as married by the State, consequently they continue to draw their widows' pensions, and enjoy the felicities of widowhood at the same time. We do not commend the "dodge," and are of opinion that no Church should regard as married those whom the State repudiates, but there is a sort of natural satisfaction in contemplating the ever wary and often tyrannical civil power suffering the process of being "done."

#### ITALY.

The Stanley-Colenso correspondence (telegraphs the Roman correspondent of the *Standard*) is greatly delighting the Vatican. "The English Church," says the *Voce*, "is now presenting the strangest spectacle. Colenso declares that the Primate holds him a true Bishop, and is favorable to him. The Primate therefore admits the doctrines of Colenso, who denies the inspiration of Scripture. This amounts to formal rejection of Christian revelation by the Primate of the Anglican Church. While Stanley speaks of divergences among Roman Catholics, we defy him to point to them."

Telegrams, dated Paris, the 27th, announce that the Pope, in replying to the Christmas greeting of the Cardinals, referred to the conversion of the Queen Dowager of Bavaria. "Is it not a triumph," he said, "to see the conversion to Catholicism of a personage in a high position, and of many others who have followed the example?" It is announced, by the Turkish correspondent of the *Monde*, that the daughter of Baron Werther, the German Ambassador at Constantinople, has taken a similar step.

The festival of St. Januarius was celebrated, according to custom, at Naples, on the 16th ult., but this year, the Italian newspapers inform us, the blood remained firm in its phial and showed no signs of liquefaction.

ROME, Jan. 24.—Gen. Garibaldi landed at Civita Vecchia yesterday evening. He was received with the most enthusiastic demonstrations by the people, and conducted through the town by a torchlight procession.

#### SPAIN.

The new King does not appear to be received with that furor of enthusiasm which was anticipated. Don Carlos does not as yet "accept the situation."

An interesting letter from Vienna appears in the *Magdeburg Gazette*, in which the writer affirms that the Ultramontane circles of Austria, the Jesuits, the strict feudalists, and so on, will not hear of Isabella's son. Why not? Isabella used to be a great favorite with the Pope. Has she not received the golden rose? Nevertheless, we are told the Jesuits hate him more than the Red Republic, one reason being that they have invested in Carlist bonds. But many Austrian Churchmen look with favor on the Alfonsist revolution, and at the head of them is Cardinal Rauscher, Archbishop of Vienna. This ecclesiastic is not a Carlist, and the fact that Don Carlos is, as it is said, a protégé of the Jesuits at Rome, is a strong motive for favoring his rival. Men like Rauscher feel themselves indebted to the Jesuits for the infallibility dogma, which has well nigh choked them in their swallowing, and hence they take "a warm interest in a man from whose literary and religious training all Jesuit influences were by his mother's special injunctions rigidly excluded." We are glad to hear the latter statement. Alfonso had better have remained at Sandhurst, than go to govern Spain with the help of the Jesuits.

SANTANDER, Jan. 18.—A Spanish squadron has arrived at Zairez, and is making preparation for vigorous action. Its commanders have been instructed to exact from the Carlists indemnity for the owners and crew of the *Gustav*, and punishment for her assailants. Germany is entirely satisfied with the steps taken by "us" to procure reparation for the outrage.

MADRID, Jan. 23.—King Alfonso issued two proclamations to-day. One is addressed to the inhabitants of the Basque Provinces and Navarre. To them the King says that he longs for peace, but will fight for his rights; that he is the representative of the dynasty which their fathers swore to obey; that he is a Catholic, and will see that full justice is again done to the Church; and that if they will lay down their arms they will see prosperity revive in Cuba, and will regain the freedom they enjoyed under Queen Isabella. He offers full amnesty to all who comply with his terms. The other proclamation is addressed to the army, from whom the King demands abnegation and energy.

### Correspondence.

#### LONDON LETTER.

London, Dec. 11, 1874.

The *Standard* tells us that a few days ago, on the occasion of the usual Advent Lecture at St. Andrew's, Holborn (Mr. Mackonochie's church), a considerable congregation having assembled, one of the curates substituted for one in the regular course, an address on Daniel, "greatly beloved," who was exhorted to be, and was, very firm. Besides the obvious meaning of this change, Mr. Stanton, before giving out his text, spoke of the sentence pronounced upon their

pastor, but begged none of the members of the congregation would be discouraged: for an appeal would be lodged which would give them breathing time, and enable them to spend Christmas as Catholic Christians. He further exhorted them to recognize God's hand in this hour of trial, and to be convinced that His goodness was greater than man's wickedness. The chancel was in darkness, save as illumined by the seven lights depending from the roof. There was no choir, and the hymn "Lo, He comes with clouds descending," was led by Mr. Stanton from the pulpit, with an amount of action which would have led an old-fashioned Churchman to imagine he was in a meeting-house.

The first volume of the "Life of the Prince Consort," by Mr. Theodore Martin, has just been published. It brings the story of Prince Albert's career down to the beginning of the momentous year, 1848. We have the Prince and his family in the full excitement of the breathless rapidity with which thrones and dynasties then suddenly began to fall. Her Majesty has been singularly happy in her choice of a biographer, and the long-expected volume is one of much interest, combining as it does the gravest historical importance with the charm of a romance.

It is the opinion of the *Morning Post*, that if the High Church party will but be content to move slowly, they will in time have the great bulk of the English people with them; but if not, they will have only themselves to blame for the opposition they have to encounter. With an excellent cause in hand, and having among them many men of undoubted power and goodness, they are at this moment in a fair way of losing everything for the mere want of good generalship. This organ considers that if they could but make up their minds to abandon some few practices which are distasteful, and lay them open to suspicion, they would win untold victories; that there are no such workers in the Church as they are, and there is almost everywhere a general disposition to support them, if only they would give people no excuse for charging them with quasi-Romanism. Another of our papers believes that there was a time when the Ritual movement served a useful purpose in raising the standard of public worship from its normal type of meanness and irreverence. It roused Churchmen to shame at a state of things which the Primate of England has declared to have been infinitely disgraceful. But it shot beyond the mark, when, not satisfied with implanting a desire for stately churches and frequent and solemn services, it sought to graft the sensuous extravagances of Romish ceremonial on the purer and nobler worship of the Church of England. It has become a power on the side of reaction. It is quoted as a warning to those who would do things "decently and in order." It has made handsome churches and choral services objects of suspicion. It has borne fruit in the crusade against the reredos, and the attack on offertory boxes, and is becoming an unmixed evil; so that those who are most willing to acknowledge that it has done much good in the past, are now chiefly anxious that it may be abated.

The appeal for help to enlarge the accommodation of the University of Edinburgh, had remarkably influential advocacy at the meeting held in Willis's Rooms yesterday. A cause may surely be said to have effective championship when it is sustained by a Royal Duke, a Cabinet Minister, an ex-Postmaster-General, who was a distinguished Professor at the University, as well as other men of note. His Royal Highness, the Duke of Edinburgh, drew upon his own experience, as a student of the University, for lively evidences of the lack of accommodation in the buildings; and we must all admit that when students and subjects are so crowded together in a dissecting-room, that the liver of a shark threatens to repose on the hat of a scholar, there is a decided fair claim for more liberal space. This University has indeed a just title to public support; it has helped to educate some of our greatest statesmen, and its doors have been opened to the poorest youths. Out of the hundred thousand pounds required, Scotland has undertaken to find seventy thousand, and there is little doubt, judging from the subscriptions already given, that the whole amount will soon be obtained.

The Bishop of Lincoln has addressed a letter to the Archdeacons of his diocese, in which he exhorts and entreats them to assist him in guarding the congregations of all churches and chapels under his care "against the erroneous teaching of Dr. Colenso, who must not be permitted to preach in the diocese until he repents of his errors, and publicly retracts the same." But there are others in our midst of less sound orthodoxy; and incredible as it may appear, that highly Protestant organ, the *Rock*, condemns the Bishop of Oxford for having inhibited Dr. Colenso from preaching in the Diocese of Oxford.

Mr. Gladstone continues to receive complimentary addresses from various quarters, thanking him for his pamphlet on "The Vatican Decrees." These may serve as a salve for the wounds inflicted by the opposing party, who are by no means sparing in their abuse, heaping upon him an infinity of imputations, and the meanest of petty motives for his authorship of the volume.

Dr. Manning is said to be preparing a reply to Lord Acton's late letters, and is having numerous documents copied for that purpose.

The telegrams relating to the observations taken in different parts of the world of the Transit of Venus, are received with much interest and gratification.

The Christmas show of the Smithfield Club has attracted thousands of visitors, and among them numerous country-cousins, to the Agricultural Hall, Islington. The Champion Cup for the best beast in the show, was awarded, after a close competition, to His Royal Highness, the Prince of Wales.

The animal which has won this high honor is a white short-horn heifer of rare merit.

The ex-Empress Eugenie has been paying a visit to our Queen at Windsor. Her Majesty, accompanied by Her Royal Highness, Princess Beatrice, will, it is expected, leave Windsor on the 17th inst., en route for Osborne, remaining there until after Christmas. It is probable that their Royal and Imperial Highnesses, the Duke and Duchess of Edinburgh, and their infant son, will accompany the Queen to the Isle of Wight. The Duchess of Edinburgh is becoming familiar with her new home at Eastwell Park, and drives herself a pair of handsome black cobs, which her father, the Emperor of Russia, sent over for her.

We are told that the Lord Mayor and Lady Mayoress propose entertaining a large circle of friends, in the old English style, on Christmas Eve. New Year's Eve is to be celebrated by a juvenile assembly, for which nearly 1,500 invitations are to be issued.

Last week the Bishop of Rochester consecrated a church in Blackheath Park. The Vicar is the Rev. Joseph Venn, now in his eighty-fifth year, and he, together with his son, assisted the Bishop in the celebration of Holy Communion. At the luncheon which followed, a telegram was put into the Bishop's hands announcing the birth of his first grandson. Canon Miller, to whom the Bishop had handed the telegram, rose, and proposed the health of "the finest baby in the world," as every baby, he said, is declared to be until another is born. The toast was drunk with much enthusiasm.

London, Dec. 18th, 1874.

Monday last was the thirteenth anniversary of the death of the Prince Consort, and by the Queen and the Royal family it was observed with the usual solemnities. In the morning there was a religious service in the mausoleum at Frogmore, conducted by Dean Stanley; and several hymns and anthems were sung by the choir in St. George's chapel. Her Majesty and the Princes and Princesses afterwards placed *immortelles* on the tomb.

The Presbytery of Glasgow have been discussing the new Hymnal recommended by its Synod, and from the report of the proceedings we gather that difficulties, which beset the compilers of "Hymns Ancient and Modern," are not special to the Church of England. The compilation of the work is not considered at all points in harmony with the excellent introductory remarks. Exception is taken to a hymn beginning "Let high-born seraphs tune the lyre." The critic asks an explanation at the hands of the Moderator, as to the meaning of this expression. "Born," he says, "implies birth, and birth implies maternity—who was the mother?" With reference to another hymn, "There is a gate that stands ajar" was considered a most objectionable line. Surely the gate was wide open; then why was it said to be ajar? Possibly the composer of that hymn was indebted to the authoress of "The Gates Ajar" for his brilliant idea. After severe criticism, bestowed on many other of the hymns in the collection, an objection of a horticultural nature is made to a verse beginning

"By cool Siloam's shady rill  
How sweet the lily grows."

Now as there does not happen to be either a shady rill or a growing lily by Siloam, the expression was considered too imaginative and poetic to suit the prosaic tastes of a Scotch Presbytery in the nineteenth century; so a committee has been appointed to make further examination, and to take the Hymn Book into proper consideration.

Mr. Mackonochie made no alteration on Sunday in the mode of conducting the service at St. Albans, Holborn. He himself was the celebrant; and vestments, incense, &c., was used as before. During the week a meeting of the E. C. U. was held in the school connected with that gentleman's parish, when he told his hearers of his conviction, that Catholics (not Roman Catholics) were not meant to win in law courts; and that the Catholic Church won its battles through its apparent defeats. St. Peter and St. Paul were beaten in the law courts of the Cæsars, and all the martyrs had won the Catholic cause by being beaten by the world, for the world always found that when it had apparently beaten the Church most effectively, the Church was in reality more alive than ever. No people had done the work of the Church so satisfactorily as the Church Association, for nothing had trodden Catholic truths into the minds and hearts of the people more firmly, or more deeply, than the action of that Association. The Catholics might have worked ever so hard, but they never would have made the people understand the reason why they cared for what the world called externals, and what the world sneered at as trivialities.

Mr. Mackonochie further said he had not lain upon a bed of roses for the last twelve years, and that he had no intention of seceding from the Church of England; he was ready and willing to obey, and he knew what obedience was; but the authority must be lawful. No one, he said, had a right to give up things of God to a court, which, like the Court of Arches, was not a spiritual one.

A community of Shakers, who had established themselves at New Forest Lodge, near Lymington, were ejected on Tuesday by the sheriff. Twenty men and 111 women and children were turned out, together with all their furniture. Shelter was offered them, but they refused it, and stayed in the road all night, singing and praying, although snow and heavy rain were falling, accompanied by a strong east wind. These voluntary martyrs keep up their spirits in a wonderful manner, laughing cheerfully at the self-inflicted privations, declaring they will not move till the Lord moves them; feeding on raw carrots, potatoes, turnips, and onions, with an occasional gift of milk or bread and cheese from a neighboring farmer. Prayer and song is diversified

by dancing of the wildest character. It is stated that a doctor's certificate of insanity, as regards Mrs. Grling (the head of their community,) has been obtained, and it is believed that if she can be moved, they will all go into the Union quietly, but at present they are still houseless, and have settled themselves on the edge of a bleak common, with their wrecked household goods piled up at the road side. And yet they say "We are the Lord's, and He is ours; it is all for our good, therefore let us be joyful."

To-day the Jews celebrate, by fasting, the commencement of the siege of Jerusalem by Nebuchadnezzar. The occasion is designated the Fast of Teboth, Tebeth being the tenth month of the Jewish year. The Jews pay special attention to this solemnity, as it is supposed that all the troubles and vicissitudes of the Jewish nation began from this date. It is said that in futurity the Fast of Teboth will be a time for national rejoicing, instead of lamentation.

The wife of the claimant having refused to pay a poor rate demanded of her as Mrs. Orton, was summoned before the magistrates by the overseers, as a defaulter. The magistrates granted a distress warrant, desiring it to be held over for a few days. Defendant states that she is not Mrs. Orton, but Lady Trehborne, any lawful claim upon whom she is willing to pay.

Many will hail with acclamation the first indication that there are some amongst us who are about to turn over a new leaf in the matter of giving servants their true character by letter or advertisement. The following appeared in a recent issue of a Church paper, and reads rather like an extract from a Utopian journal, than from one set up and published in this wicked world: "The Rev. T. B. Dover, St. Agnes, Konnington Park, S. E., wants to find a place for a housemaid. She is stupid, good, and industrious. Age 18. Wages £9."

A Royal proclamation appears in the *Gazette*, directing that Parliament be prorogued from Wednesday, the 18th inst. to Friday, the 5th of February next, then to meet for the despatch of business.

Yesterday we had a heavy fall of snow, several inches deep. The midland counties have been visited by one of the heaviest snowstorms that has occurred for several seasons, and Yorkshire and Lancashire send accounts of the heaviest fall they have had since January, 1854. A death from exposure is recorded, and another man lost his life at the foot of Snowdon in attempting to reach his home by a short cut. Roads are blocked with the snow, and everywhere mails are delayed.

NOVA SCOTIA.

(The Church Herald Editorial Correspondence.)

A weekly paper, similar to our own, and well conducted, in point of readers is differently received by the public, than a secular one of daily issue. It is not so ephemeral; it is read by sober and reflecting subscribers, heads of families, and of position and attainments, as a rule, in society. They are not the only ones who anticipate its arrival, and sit down with leisure to peruse its pages, and glean from them enduring and pleasurable information. Wives, in the capacity of guardians for sons and daughters of years of discretion and activity; neighbors taking an interest in the progress of the Church, her literature, and civilizing influences upon the world at large; all are more or less affected by the circulation of our periodical, and welcome its regular visits. Calculating accordingly on the usual percentage allowable in these cases, we have just about twenty thousand more pairs of eyes directed towards Nova Scotia, in reading our editorial correspondence, than we possessed at the time we closed practically with the interesting town of Yarmouth. With these profatory words we desire, with all suavity and earnestness of disposition, to introduce our maritime associates, if we may so be permitted to recognize them, to our new-formed acquaintances residing West, and to the South, at almost every spot worthy of residence on the Continent of America. May the acquaintance prove mutually profitable, and long may the interest prevail, so that in heart and in deed an interchange of kindly offices and communion of spirits will animate every heart, and convey a glow of fraternal sympathy from home to home, until one bond of union brings us frequently around the hearth-stone of THE CHURCH JOURNAL—CHURCH HERALD.

Making one more reference to

YARMOUTH,

We note that this town is becoming the southern terminus of railway communication in Nova Scotia, a road being in course of construction between that point, Digby, and Annapolis. Mr. Smith, at one time employed on the Cobourg and Peterborough railway, and who will be recalled as a genial friend and a good business man, is the chief engineer for this extreme eastern division of inland steam traffic.

Retracing our progress over the road, we again arrive at the point of departure, Yarmouth; and adopt, at half-past seven o'clock on a Monday morning, a covered concord-wagon, drawn by four horses, for Shelburn, seventy miles distant. Upon taking our seat inside, it being a drizzling sort of a day, we found the cover precisely low enough to bump our hat occasionally down half an inch, or one inch, below its usual altitude, and giving us a nervous apprehension of some other freak being indulged in not compatible with the gloss of an ordinary beaver, or the uninterrupted observance of passing objects. We were devising some plan to obviate this state of things, and were on the eve of adopting a camouflage, pocket-handkerchief style, when all at once it was discovered that the driver, in an eagerness to crack his whip, and to display the speed

of his horses, had forgotten the mail-bag. This brought him to the postoffice door again, when we availed ourselves of the opportunity to precipitate the purchase of a soft, rowdy super-appendage, which has done us comfortable service ever since.

Making a second departure, and touching Tusket—ten miles on the journey from Yarmouth—we regretted not having made arrangements to delay one post here, and to visit the neighborhood. The day began to brighten, and we had glimpses of the sea studded with islands of different sizes, covered with foliage down to the water's edge, and constituting a grateful archipelago.

Western people, we know, in contemplating a trip of this kind, have painted on their memories a drive across an agricultural district, with snake-fences, fields, and growing crops to vary the scene. But this is not the case down here. Great farming sections are wanting; and in their places, moss-covered rocks, from the size of one's fist to the extent of a solid square acre, promiscuously overlay the country in every conceivable form, associated with prisms, oblongs, parallelograms, triangles, cubes, and cones. The balsam tree, spruce, and larch, with the alder as an undergrowth, spring up from between these stones, grow with great luxuriance, and attain to large proportions—not to a limited extent, by any means, but as far as vision can extend. Sometimes valleys, with gracefully-rolling hills, the angularities being lost by distance, absorb your admiration by their vastness and grandeur. Then, again, these physical outlines assume an abrupt and demonstrative form, rising directly up in front of you, and on either side, so that your wagon almost squeezes through a niche, or displaces close-growing alders. We expected to hear of these uninhabited regions furnishing game of different kinds, and so we talked of the moose, and caraboo, and deer, and partridge, and speckled trout, now and then, as we crossed fast-running small streams making from the hills to the ocean; but our curiosity in this direction was relieved during the whole day only to a small degree, by observing at one point of our staging a pigeon-hawk covetously swooping down over a circumscribed ranch, and at another an apostrophizing toad. An early hour, at the first relay of horses, brought us to the inn, at which, if we did not take lunch, some hours would intervene between this and another opportunity for satisfying the keen demands of appetite. We were not altogether in a condition for making an attack on a cleanly-covered table, surmounted with roast turkey and apple pies; so a little instruction, qualified by the usual allotment for a dinner along these shores, brought our hostess to sandwiching these hospitable ornaments for our use at a more convenient part of the day. In the middle of the afternoon—the sun having come out clear, and the sky being blue with a marine reflection—we came to a rise of ground, known generally as table-land, where small, medium, and huge white boulders bestrewed the country, as peas on a barn floor. The land appeared, when obtained, to be of a fertile description; but in obtaining, say one-quarter of an acre, sufficient stone would have to be removed to build a wall fourteen feet thick, and as many feet high.

In the face of such an impediment some people actually have had the hardihood to set to work to remove it, and to suppose they could make a fortune from the cultivation of soil so obtained. After a few years of sacrifice and toil they have yielded to the language of experience, and the suggestions of approaching age, and deserted their time-beaten homesteads, to seek relief where nature promised, even if she did not yield, a larger return for honest labor. For many miles stretching to the northward of this deserted settlement, there was an absence of the evergreen and other foliage so prevailing heretofore. A fire devastated the region at some previous period; and ram-pikes, fit companions for granite boulders, denuded of moss and training vines, remain undisturbed as lovely occupants of an unyielding tract of land. The sun was on the decline, and fast receding behind the horizon; the gray of the evening came along, accompanied by a sea breeze, which gave us a relish for better things not to be had for three hours yet to come. By this time we were sitting on the driver's box, but in rather a sombre mood, curled down, with a top coat collar up, as far as contraction of muscles and dimensions of cloth gave consent. "Here we are, sir!" at last exclaimed our Jehu; "and there is the *Peter Young*, of 1250 tons. She is to be launched on Thursday at high tide." Rousing ourselves up, and peering through the dark, we distinctly compassed the lines of the ship, and then her bow. On the said Thursday nearly 9 o'clock of the evening came before high tide. We were on the spot, having taken an excellent lesson at Bridgetown on the manner of launching. The ship was named in honor of her enterprising builder, *Peter Young*, and as she slid noiselessly down the ways we followed her up far enough to find ourselves knee-deep in tidal elevation, covered with floating chips of the yard, representing midday accessibility without a tide. Struggling out and gaining solid ground, we found all the employes shaking hands with and congratulating "Peter," as they familiarly termed him, on his signal success in the construction and launch of so large a ship without an accident or loss of any kind.

Returning to the stage from this little episode, in a few minutes from the time our attention was directed to the *Peter Young*, we found ourselves safely landed at an inn at Shelburn, with a landlady kind, obliging, and bustling about in preparation for supper, and other offices of attention most welcome to a weary, dust-covered traveller.

We have much more to say of Shelburn.

Church News.

ALABAMA.

Correspondence of the Church Journal and Messenger.

The Church evangelist, the Rev. J. W. Bonham, recently held a mission in Trinity church, Mobile, of which the Rev. J. A. Massey, D.D., is rector. The mission commenced Sunday, Jan. 28, and closed Wednesday, Jan. 19th. The Right Reverend Bishop of the Diocese is in full sympathy with the movement. The Sunday before the mission began he preached an appropriate preparatory sermon, and was present at its inauguration, and celebrated the Holy Communion.

During the mission about forty services were held, at several of which the Rev. T. J. Beard, of the Bishop's church, St. John's, and the Rev. W. J. Lemou of Livingston, participated. The Evangelist preached seventeen sermons, delivered one address to the Sunday-school, was present at the other services, and preached twice the Sunday after the mission had closed.

Though the weather was unpropitious the mission services were well attended, and on some occasions the audiences were unusually large. At several of the noon-day services between two and three hundred persons were present. The mission was closed by a special noon-day service at 12 o'clock on Wednesday, the 13th instant. After the Litany and Ante-Communion service, the Evangelist preached on "The Duty and Advantages of constant labor for the Lord," based on 1 Cor. xv. 58. The sermon set forth—1. The work commanded. 2. The mode of performance. 3. The inspiring motive. At the close of the sermon "*Hark! hark, my soul,*" was sung, the 465th in the Hymnal:

Onward we go, for still we hear them singing  
Come, weary souls, for Jesus bids you come;  
And through the dark, its echoes sweetly ringing,  
The music of the Gospel leads us home."

A large number remained to celebrate the Holy Communion, and the mission closed.

The rector of Trinity parish is deeply interested for the welfare of those who have long neglected their duty and despised their privileges. His heart yearns for the salvation of the godless living within sound of the church bell, but who have turned a deaf ear to its summons to come and hear the voice of mercy.

Appreciating the true work of the Church, and anxious to reach the unsaved within the bounds of his parish, he has urged his people to "come to the help of the Lord; to the help of the Lord against the mighty." On the evening after the mission closed, a goodly number of communicants pledged themselves to act as workers to bring the godless within the circle of the means of grace. Neat cards have been printed giving notice of the Sunday and week-day services, and that "strangers are always welcome."

On the Sunday following the closing service of the mission, the rector gave notice that hereafter "on Sunday evenings all the pews in the church will be free!" He earnestly urged his people to avoid the sin of selfishness, and to practice self-denial for the good of others; also to refrain from visiting, and from receiving callers Sundays, that they may be present themselves at the free Sunday evening services.

ALBANY.

Correspondence of The Church Journal and Messenger.

Jan. 13th, the Standing Committee have recommended for admission as candidates for Holy Orders, Messrs. T. M. Chapman, Irving Crandall, and Newton Dexter. Canonical consent has been given to the consecration of the Rev. George D. Gillespie, Bishop-elect of Western Michigan. Jan. 14th, the Standing Committee for 1875 have organized with the election of the Rev. Wm. Payne, D.D., as President, and of the Rev. J. H. Hobart Brown, D.D., as Secretary. The Rev. J. N. Blanchard, deacon, has been recommended to the Bishop for ordination as priest.

The annual Convention of this Diocese assembled in St. Paul's church, Troy, on Wednesday, the 13th inst. There was a goodly assemblage of clerical and lay delegates, and the rendering of the morning service was deserving of all praise. The chanting of the Psalter, in particular, we have never heard excelled. The sermon, on the relations of religion and science, text Job xi. 7, and 1 Tim. iii. 16, was, not in the conventional sense, but really, a most remarkable production. It was preached by the new rector of St. Peter's, Albany. So deep was the impression of its singular merits and power, that the Convention was almost constrained to depart from its established custom, and request and resolve upon its publication. We heard but one opinion expressed concerning it. After the organization and recess, the meeting of the missionary society of the Diocese was held in the church in the evening. At the service which preceded, the singing was done chiefly by the Sunday-school children of the city—who almost entirely filled the galleries on both sides of the church—chanting antiphonally, and

producing a most inspiring effect. It appeared from the reports and speeches made at this meeting—which did not adjourn until 11 o'clock—that heretofore all persons in all parts of the Diocese had not manifested that degree of interest in this work, which all confessed it demanded and deserved. But upon the statements and assurances and heart-confidences made and exchanged, all promised to put forth united and renewed efforts during the coming year, to build up the Redeemer's Kingdom in the waste places.

This result is rightly considered a cause for hearty congratulation, by all the members of the Convention. "It is so good and so pleasant for brethren to dwell together in unity."

The Bishop in his Address, next day, said "I never have, and I never will make an appointment to the missionary fields on partisan grounds, so help me God." After the meeting the Convention was most hospitably entertained at the house of Mr. Stephen Warren, where the Bishop held a reception. There was an early celebration at 7 o'clock on Thursday morning. We regret to say the attendance was not as large as it ought to have been. The Convention reassembled after Morning Prayer, and the Bishop read his annual Address, which occupied two hours and a quarter. The afternoon and evening were occupied in the transaction of business—it being quite 11 o'clock when the Convention adjourned. The Bishop's Address should be read far and wide for its fearless and so undiscussed of the great issues now before the Church, and we doubt not it will come in for its share of attention when printed. In closing, your correspondent cannot omit complimenting and commending the proverbial hospitality of the Church people of Troy, and to thank the generous parish in which the Convention met, for the ample and excellent lunch provided daily at the rectory. **GEORGE G. HEBURN.**

#### CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The Convocation of the First Missionary District of Central New York held its last quarterly meeting in Trinity and Grace churches, Watertown, Jan. 5 and 6. The first service was in Trinity church. Evening Prayer was said by the Rev. Messrs. Hopkins, Andrew, Bailey, Muir, and Winslow, after which the Bishop preached on the subject of the Holy Communion.

On Wednesday morning (Epiphany) the service was in Grace church, on which occasion the Rev. J. J. Andrew of Theresa was advanced to the Priesthood. Morning Prayer was said by the Rev. Messrs. Allen, Ely, Sanderson, and Pattison. The sermon, from St. John x. 16, was by the Rev. G. G. Perrine of Cape Vincent. The candidate was presented by the examining chaplain, the Rev. Thos. E. Pattison of Syracuse, and some of the presbyters assisted in the laying on of hands. The Bishop then proceeded with the administration of the Holy Communion, assisted by the Rev. L. R. Brewer.

In the afternoon the business meeting of the Convocation was held in Trinity church, at which most of the members and lay delegates, as well as a number of the clergy from neighboring districts, were present. One resolution read at this meeting by the President, and on motion of Judge Hubbard adopted, deserves to be recorded: "Resolved, That the thanks of this Convocation be presented to the Bishop for his sermon on the Holy Eucharist, delivered in Trinity church last evening. We believe it would be the means of doing much good were it preached in every parish of the Diocese, and that its publication at this time would be a protection to the Faith and a help to the faithful."

In the evening there was a missionary service in Grace church, at which the President read his report, and the Bishop made an address. The design of the Bishop's address was to encourage and assist the clergy in the difficult work of awakening and keeping alive a feeling of interest in spiritual things among their people. It was full of wise suggestions, and the words were of that kind of which Hooker says that ten of them are worth more than ten thousand spoken with disdainful sharpness of wit. It is safe to say that the address answered the purpose for which it was designed, and that all who heard it felt grateful for the word of truth spoken in love.

SECRETARY.

#### CENTRAL PENNSYLVANIA.

Correspondence of The Church Journal and Messenger.

CONVOCAION OF WILLIAMSPORT.—The Winter session of this Convocation was held in St. Mark's parish, Northumberland, beginning Tuesday evening, Jan. 12th. After Evening Prayer the Convocation Sermon was preached by the Rev. William Paret, D.D., of Williamsport. On Wednesday at 10½ o'clock, Morning Prayer was said and the Holy Communion celebrated. Sermon by the Rev. J. Milton Peck of Danville. The concluding public service was held on Wednesday evening. After Evening Prayer had been said, the Rev. John Hewitt made a stirring missionary address. He was followed by the

Rev. Milton O. Lightner, whose speech was replete with historical reminiscences, and wise and loving words of counsel.

The business sessions of the Convocation were, as heretofore, harmonious, interesting, and profitable. Two amendments to the constitution were proposed, one changing the number of sessions in a year from three to four; the other, lengthening the duration of each session by the addition of a day. The expediency of dividing the Convocation, was discussed and referred to a committee.

Under the head of matters of parochial interest, the Rev. Mr. Rosenmüller reported that the cornerstone of the Church of the Good Shepherd had been laid, Sept. 17, 1874; that the first service had been held on Christmas Day, 1874, and that the consecration was appointed for Sept. 17, 1875. This church is a small, but tasteful structure, of stone, built after designs furnished by the Rev. John Henry Hopkins, D.D. The work of the faithful young rector of Montoursville, who revived this mission in the woods, has been greatly blessed.

The Rev. Mr. Adams announced that St. Mark's church, Northumberland, would probably be consecrated this Winter. This church has been enlarged and improved under the direction of its present hopeful and energetic rector.

The next session of Convocation will be held at Bloomsburg. The following appointments were made: Convocation preacher, the Rev. H. H. Hewitt; Wednesday morning, the Rev. P. B. Baldy; Essayist, the Rev. T. F. Caskey.

The topic for general discussion will be the relation of Convocation to the work of Diocesan Missions. The Bishop is expected to open the discussion. The following members of the Convocation were present during the whole or part of this session; the Rev. Messrs. William Paret, D.D., (Dean,) C. G. Adams (Rector), H. H. Hewitt, John Hewitt, P. B. Lightner, J. M. Peck, S. R. Phelps, Geo. F. Rosenmüller, and T. F. Caskey (Secretary). The Rev. Milton C. Lightner was present as a visitor, and added not a little to the pleasure and profit of the meetings.

The last session having voted that Thursday, Jan. 14, should be devoted to Catawissa, where an important work is being carried on by the rector of St. Paul's, Bloomsburg, it was arranged that the Rev. Messrs. Adams, H. H. Hewitt, J. Hewitt, Peck, and Rosenmüller should hold two services there.

After a hearty vote of thanks to the rector and parishioners of St. Mark's, Northumberland, the Convocation adjourned. **F.**

#### DELAWARE.

Correspondence of The Church Journal and Messenger.

A series of services was held in St. Peter's church, Smyrna, beginning on the 13th inst.

The opening sermon was by the Rev. Mr. Brooks of Seaford, followed by the Rev. Mr. Douglas of Georgetown. The next day at Morning Prayer, the Rev. Dr. Clemson made an address, and at mid-day the Bishop of the Diocese advanced the Rev. Joseph T. Wright, deacon in charge of St. Peter's parish, to the priesthood. The sermon on this occasion was by the Bishop, from the text "Go ye into all the world and preach the Gospel to every creature." At the close of the sermon the Bishop affectionately addressed the candidate. Mr. Wright has but recently taken charge of the parish.

The church was again open for service at night, when the Rev. Mr. Littell preached, and the Rev. Dr. Frost made a short address. **F.**

#### FOND DU LAC.

STATISTICS OF THE DIOCESE.

Counties—Marathon, Oconto, Shawano, Door, Kewaunee, Brown, Outagamie, Waupaca, Portage, Wood, Adams, Waushara, Winnebago, Calumet, Manitowoc, Sheboygan, Fond du Lac, Green Lake, and Marquette, (19), and a portion of Dodge.

Square Miles.—Between 18,000 and 20,000, comprising about two-fifths of the whole State.

Population.—In 1870, 306,555; probable population at present time, 400,000; increase since 1860, 105,000; since 1865, 68,832.

Number of parishes, 21; mission stations, 16; clergymen, 23; families, 1125; communicants, 1572.

Contributions in 1872, \$26,250; 1873, \$23,228; 1874, \$32,808. Valuation of Church property, \$180,950.

The Philadelphia Evening Telegraph furnishes the following item in reference to the Rev. Leighton Coleman:

The Bishop-elect of the new Diocese is a native of Philadelphia, and is the eldest son of the late Rev. Dr. John Coleman. The latter was rector of Trinity church, Southwark, for many years, after leaving which, he resided in the West, his death occurring in St. Louis. The Bishop-elect at one time was rector of a Wilmington, Del., church, and while residing in that city he married a Miss Dupont, of the well known family of that name. Subsequently he became rector of the Episcopal church at Mauch Chunk, in this State, which he only recently left to accept a call to Trinity church, Toledo. He is a finished Biblical scholar and an attractive pulpit

orator, and the new Diocese will secure an excellent Bishop if he accepts the charge.

#### LONG ISLAND.

Correspondence of The Church Journal and Messenger.

The annual offering for missions in Grace church, Brooklyn Heights, on Sunday, Jan. 17th, amounted to about \$10,700.

A "Jacob's Ladder" formed the nucleus of the Christmas festivities in St. Paul's parish, Glen Cove, L. I. It was much superior to those usually seen. It was twenty-five feet in length, and in breadth five feet at the base and two and one-half at the summit. Several angels with branches in their hands hovered around the top, which was hidden by the rafters, the base resting upon the floor in front of the chancel rail. Lighted candles decorated the sides and rounds, while the presents for the children, hung in profusion upon the latter. A Christmas rhyme, entitled "Jacob's Ladder," written by the rector, the Rev. J. C. Middleton, was listened to with wrapt attention both by children and adults.

#### MARYLAND.

Correspondence of The Church Journal and Messenger.

MESSRS. EDITORS: Your correspondent from Baltimore has fallen into some errors of fact in reference to the Church of the Ascension in that city, which doubtless he will thank me for correcting. There is much in the recent history of that congregation which is encouraging; as, after having suffered the loss of its Church building by fire, it is now in a better condition financially than before that disaster. Happily the insurance was ample to restore the building, and the sympathy of Charchmen in other congregations, called out more strongly by that event, furnished a considerable sum towards lessening the debt which had weighed heavily upon its prosperity, and is not yet extinguished. But your correspondent is mistaken in speaking of the contributions as amounting to \$48,000 in the past year. That was clearly beyond the ability of this young congregation. The sum named includes about \$35,000 received from the insurance companies for rebuilding, as well as the gifts of other congregations, to which I have referred, without being able to state the amount.

Your correspondent is also mistaken in supposing that the temporary chapel erected for the use of the congregation while the church was being rebuilt, is still standing. It was a structure of rough boards, hastily put together and quite unsuitable for permanent use. Having accomplished the purposes of its erection, it was some time since removed, and the lumber sold. **P.**

Many who are still young, remember when there was no Emmanuel church in Baltimore. It grew out of Christ church, several years before the present "Christ church" grew out of her former self (her former self being now changed into the Church of the Messiah). Emmanuel was built in the days of Dr. Henry Var Dyke Johns; and a large number from old Christ church followed their eloquent head to the new place. In this truly flourishing congregation there are nearly 600 communicants. There are 1200 individuals in the cure. There are three Sunday-schools, and a night-school for colored people. There are 115 Sunday-school teachers, and in all, 750 scholars. Thirty persons received Confirmation the last year. There are sittings in church for 1300 persons. The church building is valued at \$60,000. It has a chapel valued at \$6000, and a rectory at \$12,000. Last year's offerings were nearly \$15,000. The "Pew-rental" is \$12,250. Large and liberal contributions went out, during last year, as always, to objects outside of their own church. We may specify, for example, nearly \$3000 for mission work in the city; \$1000 to the Church Home; \$1145 for education for the ministry. To her own "Emmanuel Church Home," and some other objects, she gave nearly \$4000. This church is bounded by no limited "congregationalism." No pent-up selfishness, or mere home charity, contracts her Christian energies; but where need exists, her liberality is ready to penetrate.

Emmanuel did a noble thing in purchasing a church building called Howard Chapel, on Park avenue, and opening it as a mission for colored people. Zeal is manifested, and wide usefulness is promised in the future, if we may trust to a good situation and the large field around.

The work of Emmanuel church will doubtless, for many long years, feel the impress of the Rev. A. M. Randolph, its present rector. In the list of her honored shepherds "may he long be the last."

The old Christ church, once ministered in by Drs. Johns, Balch, Hawks, H. A. Wise, and others, and standing in a thoroughly "down town" situation, was saved from passing out of the hands of the Church, and becoming a temple of mammon, (through the grace of God, and His blessing on the efforts of the rector and a number of other good Christians,) at the time when the new Christ church was built; and when Dr. Dudley became rector of the new church, the old one became the "Church

of the Messiah." It was necessarily shorn of its former strength; but its situation was unsurpassed for a temple of God, with free sittings. The Rev. C. Clifton Penick became, soon after, the missionary in charge, and a good mission work is proceeding. There are now more than 200 communicants; 50 sewing-school teachers, with more than 400 scholars; two Sunday-schools, with 32 teachers and nearly 400 scholars; and 29 persons received Confirmation the last year. The church building is valued at \$60,000, and has sittings for 1,300 persons. The total amount of last year's contributions, not including the clergyman's salary, was above \$1,600. Many still live who tell us that Christ church once stood on the east side of our famed "Jones' Falls"; and it was then within the precincts of "Old Town." But a succeeding generation has long called this later building an old one. The honored name passed away from the edifice, and followed Dr. Dudley and his congregation to their beautiful new place; and this immense old building, with its mighty galleries, is a promising mission in the very midst of a crowded "business" population. Fashion has fled from these quarters to a brighter region, as completely as Astraea from earth to the skies; but human hands and human heads are here at work, and human hearts here beat. Pure jewels may be polishing here, which shall at last be set in their destined places in the walls of the celestial city.

### MINNESOTA.

Correspondence of The Church Journal and Messenger.

At a recent meeting of the Standing Committee, the Rev. Charles Booth, deacon, and missionary at Orono, Princeton, and Cambridge, and an alumnus of the Seabury Divinity School, was recommended for Priest's Orders. Canonical consent was given for the consecration of the Rev. George D. Gillespie, Bishop of Western Michigan.

The Rev. Samuel J. Yundt of Plymouth, Indiana, has removed to Mankato, Minn., and is in charge of St. John's church of that place.

The Rev. Theophilus J. Brookes, recently of Council Bluffs, Iowa, is in temporary charge of St. Mark's church, Minneapolis, until Easter.

A new rectory, of substantial and spacious character, has been completed at Dundas by the liberal proprietor of the village, Mr. Archible, and is occupied by the missionary, the Rev. W. J. Gold.

A lot has been secured, adjoining the church, in the village of Northfield, and it is proposed to erect a commodious rectory in the Spring. This parish is prospering under its new rector, the Rev. A. R. Graves.

The missionary at Litchfield, the Rev. T. G. Crump, has in successful operation a parish school that he is teaching himself. The rector of St. Luke's, Hastings, is also teaching a flourishing parish school.

The Cathedral parish at Faribault is being cared for by the Bishop's secretary, the Rev. G. B. Whipple, being aided in the preaching by the Professors of the Divinity School. The Bishop, by advice of his physician, and at the urgent solicitation of his clergy and laity, has been requested to suspend his Winter visitation, and seek relief and rest in a milder climate. He has consented, and will go South about the 20th inst.

The new church at Pine Island, the Rev. C. E. Groser missionary, has been completed, and is now occupied. It has cost about \$3500, and is a substantial wooden structure.

Shattuck School, the grammar school for boys at Faribault, is full, and has applications for many more than they can accommodate. The Divinity School has twenty-three young men in training for the ministry, and needs the generous support of the Church at large to supply "daily bread" for professors and students. B.

Jan. 16, 1875.

### MISSOURI.

The Bishop has recently confirmed in the Diocese as follows: Lura, 9; Kirksville, 6; Monroe, 4; Utica, 3; Cameron, 4; St. Joseph, 4; Plattsburg, 4; Kansas City—St. Luke's, 1; Grace, 1; Sedalia, 4; Trinity, St. Louis, 2; Lexington, 9; Brunswick, 3; Moberly, 9; Columbia, 4; Brookfield, 1; Macon, 11; St. Mark's mission, St. Louis, 2; Carthage, 14; Joplin, 3.—*Church News.*

### NEW JERSEY.

Correspondence of The Church Journal and Messenger.

Burlington, N. J., Jan. 16, 1875.

Messrs. Editors: Your statement in this week's issue is not quite correct. St. Mary's Hall has not been "closed." The daily chapel services have been kept up without interruption, and the school work carried on, continuously, with a number of pupils, and by a full corps of teachers in all the departments. This order we expect to continue without intermission, and to begin the second term, as usual, Feb. 15. The special cause of the recent sickness has been entirely removed, and health restored. Some of the pupils withdrawn, are already returning. Your's respectfully,  
ELVIN K. SMITH.

### NEW YORK.

Correspondence of The Church Journal and Messenger.

Messrs. Editors: A very interesting service was held Sunday evening last, at the Church of the Holy Apostles in this city, under the auspices of the Young People's Association of that parish. The Rev. Dr. Potter of Grace church preached an admirable discourse before the Association, upon the duty of using the ordinary routine of daily life as a means of fulfilling Christian obligations; illustrating this by our Lord's injunction to St. Peter to go to the sea, cast in a hook, and take the shkel which he will find in the mouth of the fish first, coming up to pay the temple tax for Himself and disciples. A full anthem chorus of over sixty voices was rendered, directed by the accomplished and efficient organist and choir master of the churches of the Holy Apostles, Grace, and Heavenly Rest. The object of the Association is the relief of the poor and sick in the community and such other charitable and missionary objects as may come under its supervision. O. V.

CHRISTMAS IN THE PROTESTANT EPISCOPAL CITY MISSIONS.—Christmas Day dawned upon a most happy family at St. Barnabas. The children of the House were radiant with delight as the contents of their well-filled stockings were disclosed, and the dormitory rang with the merriment of the merry little ones. All their hopes were seemingly realized, all their fond wishes gratified, and they sang their carols with something of the gladness which the shepherds felt, who heard the Christ-child's natal song on Bethlehem's plains, and saw the Wonderful Son in the Virgin Mother's arms.

After a hearty service, with sermon and Holy Communion in the chapel at 10½ A. M., a most bountiful dinner, provided by over kind friends, was served to 497 women and children belonging mostly to the Sunday-school, the Day Nursery, and the Industrial school.

A large number of ladies and gentlemen were present at the dinner, thus showing their interest in and love for St. Barnabas.

The occasion was one of the happiest ever known in the House, and we trust that all the dear ones who contributed to make it so, may enjoy to the full the blessing which is promised to those who provide for the sick and needy. For not only by those who were present was the benefaction enjoyed, but by many a family outside, and many a one lonely and weary in the sick room at home.

On Tuesday, Dec. 29th, a Christmas tree was lighted in Bethlehem chapel, where were gathered 187 German children with many of their parents and friends. The tree itself was a marvel of beauty. Decked by skillful hands, it was all ablaze with candles rainbow-hued and manifold.

The exercises opened with a short service from the Prayer Book, and were continued by recitations, the singing of glees and carols, a short address, and the distribution of gifts. The girl who had made the greatest improvement during the year in all respects, but especially in sewing, received a silver medal at the hands of Miss Floyd; afterwards each girl received material for an excellent dress, each boy a warm muffler, and for all there was an abundance of candy. Nor were the pastor, his wife, the organist, or the teacher of the Day school forgotten. Each received a beautiful or substantial token of sympathy and regard.

The singing, the good order, and the general appearance of the school were most gratifying, and every thing showed how thorough had been the teaching and how kind and beneficial the influence.

Being a little out of the route of daily travel, this Mission has never received from Church people the attention which its importance demands. It is, in fact, one of the most promising fields of usefulness that can be found, and the ladies who have devoted themselves to this work, now call loudly for help to make it still more fruitful in good to this whole region.

On Wednesday, Dec. 30th, the Sunday-school of St. Barnabas held their Christmas Festival in St. Ann's church, corner 18th street and Fifth avenue. The chapel, lamentably small on ordinary occasions, was wholly unsuited for a celebration of this kind, and yet it was a grave question whether the children, with their parents and friends, would go so far, in the evening, though it were to attend such a festival. It was with glad surprise, therefore, that we saw not only the older children, but a very large proportion of the Infant class, together with their friends, punctual at the hour. The church was fully two-thirds filled with people belonging to St. Barnabas' chapel, proving, most conclusively, we thought, that if a large church were built in the region of St. Barnabas', it would be gladly filled by just such an earnest congregation.

After the usual evening service, carols were sung, addresses made by the Rev. Dr. Gallaudet and others, and gifts of various kinds distributed; among them were tokens of regard for Mrs. Gallaudet from the Sunday-school, for the organist from his choir, for Mr. Van Ness from

his Bible class, and there was a generous supply of candies for every one. Long will the congregation and Sunday-school of St. Barnabas remember this joyous occasion, when they had room enough for once to be made comfortable; and more earnestly than ever will they pray the good Lord to put it into the hearts of His children to build a church for the people in the midst of the dwellings of the people.

On Thursday, Dec. 31st, there was a day of joy and gladness at the Alms House on Blackwell's Island, never before known among the aged and helpless and suffering inmates. Several Christian ladies, assisted by the missionary-in-charge, had perfected arrangements for a grand festival, with Christmas tree, and Christmas carols, and Christmas gifts. The general storekeeper, Mr. Flagler, had kindly placed his boat at their disposal, and at 4 P. M. the assistant of St. Luke's church, with the organist and choir-boys and some others, were taken over. The Warden, Mr. Voght, conducted them to his office, and here the clergy and choir-boys robed. Then they went in procession through the Incurable Wards for men and women, singing "Onward, Christian Soldiers," "Angels of Light," &c., &c. It was thrilling to witness the joyful surprise of these poor people, who know so little of any outward joy as their days fade away. The expressions of praise to God, and thankfulness to the company, were hearty and most touching.

The procession moved thence to the chapel, where a large congregation was gathered. A short service was held, in which the Rev. Dr. Gallaudet, the Rev. Mr. Warner of St. Luke's, and the Superintendent took part. Then followed a short address, at the close of which the tree was lighted, while the choir sang "Sing, sing for Christmas." The tree was a gift from the Church of St. John the Evangelist, and was one of the most beautiful we saw during the season.

The gifts, which—strange as it may appear to those not familiar with such matters—were yet the very things eagerly sought for, and preferred above other and more costly things, consisted of a large red onion and an apple for each, a small package of tea and sugar for every woman, and a plug or paper of tobacco for every man, and a large package of candy for all.

After the distribution, the Rev. Mr. French, the missionary, made a few remarks, the choir sang "The Silvery Christmas bells," a few collects were said, and the Benediction given.

Nowhere could there have been found during this Christmas time, more soul-full joy, more true and hearty worship. Thanksgivings abounded where words could embody them, and where words were wanting copious tears and beaming faces told of the inner gladness. To all present it was indeed a feast of good things, and the determination was expressed, D. V., to renew the same at every returning Christmas tide.

The Christmas tree for the children of St. Barnabas House and Day Nursery was not lighted till the evening of Jan. 7th. Notwithstanding the pouring rain, the house was full, the tree was never more beautiful, the songs never more cheery, the faces of the children never more radiant with joy, nor the gifts more plentiful, or more acceptable to all.

As one by one the lights went out, and Christmas and its peculiar joys became a thing of the past, sweet memories of the Nativity, of the Saviour's mission, and of this festival, spent among those whom He came specially to bless and save, clustered in the heart, to nestle there, and breathe their influence, like a rich perfume, on all the loving labor for the Master during the coming year.

C. T. WOODRUFF, Supt. &c.

The annual meeting of the Southern Missionary Convocation of the Diocese of New York was held on Tuesday, Jan. 12; at Westchester. For many years past the annual meeting has taken place at the Episcopal residence in New York; but the recent death of the Bishop's wife compelled him to forego the pleasure of receiving the members of the Convocation on this occasion. As many of the readers of THE CHURCH JOURNAL know, the parish at Westchester is the oldest in Westchester county, it having been founded in colonial times, through the zeal of Col. Wm. Heathcote of famous memory. The parish church is a fine stone edifice, having nave, aisles, and spire, and stands in the midst of a multitude of the tombs and memorials of former parishioners now in Paradise. There were present of the clergy besides the rector of the parish, the Rev. Christopher B. Wyatt, D.D., who is also Dean of the Convocation, the Rev. Messrs. Bolton, Brewster, Gesner, Guilbert, Hooper, Higbee, Mansfield, Scott, Van Kleeck, Van Winkle, and Hamilton. Morning Prayer was said at 9 o'clock, and was followed by the Eucharist at 11. The Rev. F. B. Van Kleeck served as celebrant, assisted by the Rev. Messrs. Mansfield and Hooper. The sermon was preached by the Rev. Mr. Watson of New Rochelle.

There are two remarks to be made about this service. The Order for the Administration of the Holy Communion was not cut up into half a dozen parts in order to give all the clergy present something to do, without regard to



ritual decency and propriety. The other remark concerns the music, which on this occasion was very different from what is usually heard in country churches. The tunes were well selected, and were sung with spirit by the whole congregation; and there was a manifest absence of all pretentiousness and straining after effect, too often noticed in Church choirs.

The Executive Committee reported that there were three missionary stations in part sustained by the Convocation, viz: Spring Valley, Rockland county, the Rev. R. S. Mansfield; Lewisboro, Westchester county, the Rev. Robert Bolton; and Brewsters, Putnam county, the Rev. Mr. Moore. The work done in these stations was shown to be most encouraging in its results, and the faithful and self-denying missionaries were commended to the consideration of the members of the Convocation.

It being the annual meeting, the Rev. Frederick B. Van Kleeck of White Plains was elected treasurer, and the Rev. Edmund Guilbert of Tarrytown secretary, for the ensuing year. Before adjourning, it was voted to send the Bishop of the Diocese a resolution expressive of the sincere sympathy felt for him by the Convocation in his recent severe affliction. After the business meeting the clergy present were most hospitably entertained at the rectory. In the evening a missionary meeting was held in the church, when brief but thoughtful addresses were delivered by several of the clergy.

The next meeting of the Convocation will take place the second Tuesday in April, at Trinity church, Mount Vernon. G.

#### NORTH CAROLINA.

##### BISHOP LYMAN'S APPOINTMENTS.

Feb. 7, Quinquagesima Sunday, Louisburg.  
8, Monday, Franklinton.  
10, Ash Wednesday, Oxford.  
12, Friday, Henderson.  
14, First Sunday in Lent, Warrenton.  
21, Second Sunday in Lent, Hildeway.  
28, Third Sunday in Lent, Gaston.  
March 4, Tuesday, Williamsboro.

Collections at all visitations for Diocesan Missions.

#### OHIO.

**BISHOP McLVAIN'S MONUMENT.**—The *Standard of the Cross* says ample means have been received for its execution in the most elegant and substantial manner. The workmen are progressing steadily in its construction, and at the beginning of Spring it will be placed in the beautiful site in the Spring Grove Cemetery.

#### OREGON.

We are happy to learn that St. Paul's parish, Oregon City, is soon to have a new bell. St. George's church, Hempstead, Long Island, is the generous donor. The bell is to be one of Meneely's best, weighing 500 pounds. We congratulate the Missionary and his people upon their good fortune.—*Oregon Churchman*.

#### SOUTHERN OHIO.

The Primary Convention of this Diocese met Jan. 13, in Trinity church, Columbus. The Rev. Mr. French, President of the Standing Committee of the Diocese of Ohio, called the Convention to order. The first afternoon was spent chiefly in discussing the name of the new Diocese. The subject was at length referred to a committee of five. The following was the Standing Committee elected:—The Rev. Messrs. P. Tinsley, R. Gray, and A. F. Blake; Messrs. A. H. McGuffey, C. Richards, J. C. Ringwalt.

The following resolution was adopted:

Resolved, That before entering upon the election of a Bishop there should be a full and fair discussion and comparison of views, as in Committee of the Whole, as to the claims and qualifications of all gentlemen whose names are presented to us as candidates, and a vote, or votes, by orders, should be had, *viva voce*, expressing the views of the Convention, individually, in relation to the same, and that after full and fair discussion and vote, the result of such vote be reported to the Convention, and the election would then be proceeded with and conducted in accordance with the provisions of the Constitution of the Diocese of Ohio.

A committee was appointed to whom were referred the constitution and amendments thereto. A committee was also appointed to confer with a similar one from the Diocese of Ohio in reference to a distribution of the funds. Mr. I. N. Whiting was unanimously elected Treasurer.

It was determined to hold the next Convention at St. Paul's church, Cincinnati, on the third Wednesday in May. The salary of the Bishop was fixed at \$4000.

The fourth formal ballot was as follows:

Clergy: Bishop Hare 9, the Rev. Dr. Jagger 15, the Rev. Dr. Burr 2, the Rev. John Cotton Smith 2, the Rev. Dr. Williams 1:—29 votes cast, 15 necessary to a choice. The President announced to the laity that the clergy had elected the Rev. Dr. Jagger.

It was decided that the laity should vote as individuals, and not by parishes, that the ballot should be Aye or No on the nomination of the clergy. The ballot was taken with the following result, 47 ayes, 17 nays. So the laity confirmed the nomination of the clergy. On motion of Mr. Andrews, the election was made unanimous by the laity.

#### VERMONT.

Correspondence of the Church Journal and Messenger.

**CONFIRMATIONS.**—Jan. 9th, Trinity parish, Rutland, 2; 10th, St. James', Hydeville, 4; P. M., Mission, Castleton, 5.

The Bishop has recently appointed the Rev. Dr. Hull, rector of Christ church, Montpelier, to be Dean of the Bellows Falls Convocation, in place of the Rev. Dr. Douglass, whose duties as President of Norwich University, have compelled him to resign the former office.

#### WISCONSIN.

Among the many claims to consideration which the south side of our city is successfully putting forth, not the least is the marked infusion of new life and energy into staid old St. John's (Episcopal) church and parish. Its able and accomplished rector, the Rev. Dr. Keene, with a wise foresight, long ago secured, and for many years has, at no little sacrifice and expense, cared for and preserved the present valuable church property of St. John's. He has recently returned from an extended tour in Egypt, Palestine, and other parts of the East, bringing back renewed health and vigor, together with greatly enlarged stores of illustration of Scripture topics and narrative.—*Milwaukee Sentinel*.

## The Church Journal

AND

### GOSPEL MESSENGER.

NEW YORK, JANUARY 28, 1875.

#### DR. NEWMAN'S ANSWER.

The Church of Rome claims to offer the special advantage of religious certainty. A man is relieved from the responsibility of private judgment, and from the manifold errors to which its exercise exposes him, and is delivered over to the safe guidance of Infallibility.

To be sure it is at once the ready answer that Infallibility is not self-evident; that it is not something which commands assent on sight; that after all, for any one individual, the belief in the Infallibility of the Pope is a belief which depends upon his own private judgment.

Take the case, for instance, of Dr. J. H. Newman. He entered the Church of Rome for certain reasons, which he has always been ready to state. He has put forth those reasons to persuade others. Now his acceptance of the Roman claims, clearly depends on the accuracy and sufficiency of his reasoning. As truly as any Protestant living, Dr. Newman stands upon private judgment, and voluntarily stakes his salvation on its correctness.

When he, or any other Roman Catholic, writes or speaks arguing and persuading that a man shall become a Roman Catholic, he is appealing to the man's reason, to his private, fallible, erring judgment; and if the man become a Roman Catholic, he becomes so by the exercise of such judgment. He has gone upon, and now stands upon, his private judgment, quite as much as his friend who has become a Spiritualist or a Mormon.

Dr. Newman has a brother whose exercise of private judgment led him into simple Theism. Dr. Newman's, on the other hand, led him into Romanism. In each case the man stands on the same basis, used the same faculty, and must answer for its use neither to Pope nor scientist, but to God.

The way in which Romanists speak of their certitude, and the infallible guide they possess, is the poorest juggling with phrases. How do they know they have certitude? How do they know their guide is infallible? *By their own reasoning*, is the answer. When we come to the foundation of this erroneous claim, we find the Pope is infallible to Dr. Newman, because Dr. Newman has accepted him as such on certain reasons which convince Dr. Newman's private judgment, but which fail to win assent from millions of other private judgments quite as accurate and conscientious as his own.

The truth is a man is responsible for his reason, as he is for his conduct, and neither Pope nor Council can deliver him from the responsibility. If he attempt to rid himself of it by throwing himself into the arms of an infallible guide, whether Pius Ninth or Brigham Young, he does so in full acceptance, use and exercise, of that responsibility, and not otherwise. His infallible guide is such because he has reasons for believing him such. His position is taken and held on private judgment.

It cannot be but that reasonable men have seen this view, and yet it must have seemed to many that after the plunge once taken there would be peace. Having used one's private judgment to the point of accepting an infallible guide, one then might bury it out of sight forever, and let that Infallibility guide for all time.

But it seems that even this is not granted. After a man has committed intellectual *hari-kari* he cannot rest in peace. His chosen Infallibility is as difficult to inter-

pret as a Delphic Oracle; his decisions as difficult to collect and arrange in satisfactory order, as the wind-blown leaves of the Sybil. One must still summon his poor erring private judgment to examine and decide upon the meaning and bearing of the utterances of his Infallibility!

Mr. Gladstone has written a Pamphlet, which we gave our readers, the main point of which was to get at the meaning of the Infallibility accepted by Romanists. Their answer have been as various as any advocate of private judgment could require. It will evidently take a new decree to tell what Infallibility means, and then another to tell what that means, and so on, *ad infinitum*.

In short, there appears to be no hope that anything Rome can do will relieve a man from the responsibility of his own reason, his own conscience, his own personality; in short, of deciding for himself, at his own peril, before God.

Among those who have answered Mr. Gladstone, is Dr. Newman. And Dr. Newman's answer will have the most weight. It is of comparatively small consequence what Archbishop Manning says, of none at all what Archbishop Bailey says in the *New York Herald*. What Dr. Newman says, with the eyes of all England upon him, to the Duke of Norfolk—the Premier Peer of Great Britain—the representative of the old loyal English Roman Catholic aristocracy,—is of first-class importance; and if any man can answer, Dr. Newman is the man.

His answer amounts, in plain English, to this, that Infallibility is not infallible after all! Of course it is given with all the subtlety of which Dr. Newman is the acknowledged master, a subtlety inherent in his Jewish blood, and with all the skill in the use of language for which he is famous. But the answer to Mr. Gladstone's indictment really amounts to this, that Infallibility in any given case is to be revised, and accepted or rejected by the private judgment or conscience of each man for himself!

The Doctor insists, to be sure, that this individual conscience must be a conscience educated, a conscience submissive to law, and thankful for, and using gladly, all helps. But that, we need hardly say, is what we all mean when we speak of the sovereignty of individual conscience. We mean enlightened, submissive, careful, conscientious reason, when we speak of reason—the most extravagant Protestant does. When we say, as all thoughtful men hold and teach, that a man is responsible for his Reason and Conscience, we understand all that Dr. Newman means when he speaks of an enlightened and submissive Reason or Conscience.

But this understood—and it is scarcely necessary to spend a word upon it,—Dr. Newman actually submits the utterance of Infallibility to the revision of private Conscience, and puts a Roman Catholic in relation to that utterance in practically the same position as a Protestant. He says:

“Conscience is the Divine Law as apprehended in the minds of individual men. Hence it is never lawful to go against our conscience. Certainly, if I am obliged to bring religion into after-dinner toasts (which indeed does not seem quite the thing), I shall drink—to the Pope, if you please—still, to conscience first, and to the Pope afterwards.”

And again:

When, then, Mr. Gladstone asks Catholics how they can obey the Queen and yet obey the Pope, since it may happen that the commands of the two authorities may clash, I answer that it is my rule both to obey the one and to obey the other, but that there is no rule in this world without exceptions, and if either the Pope or the Queen demanded of me an “Absolute Obedience,” he or she would be transgressing the laws of human nature and human society. I give an absolute obedience to neither. Further, if ever this double allegiance pulled me in contrary ways, which in this age of the world I think it never will, then I should decide according to the particular case, which is beyond all rule, and must be decided on its own merits. I should look to see what theologians could do for me, what the Bishops and clergy around me, what my confessor; what friends whom I revered; and if, after all, I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience.

With no desire to be captious, we ask, where is the substantial difference in this position from that taken by all Protestant writers on morals? After all, has not Dr. Newman remained a Protestant essentially all these years? Does Infallibility accept the conditions and limitations imposed upon it by the subtle intellect of the Priest of the Oratory, any more than the Church of England accepted his interpretations of the Thirty-nine Articles in Tract Ninety? Has that intellect been spinning webs, like the spider, out of its own vitals all its days, and calling those webs, now the Doctrine of the Church of Rome, while all the while they were but the webs spun from Dr. Newman's private judgment?

That Dr. Newman should cling tenaciously to the webs by which he has spanned the gulf between his present position and his first, is natural enough. That he should be loth to cast contempt on the individual judgment and conscience out of which those webs were spun, is natural too. That he should try to reconcile his spinning with

the clean, clear announcement of Infallibility that threatens to brush them all away, is only doing in Rome what he once did in the Church of England.

But that the Doctor's position, when the web is unravelled, is other to-day in reality, from what it was when he preached in St. Mary's, Oxford, is a thing which may be doubted.

Then he accepted the Church of England as long as that Church would permit Dr. Newman to spin his webs, and insist that they were the divine garments of the divine Spouse.

Now he accepts Infallibility under the tacit understanding that Infallibility, as far at least as Dr. Newman is concerned, shall answer for itself in any special case at the bar of Dr. Newman's individual conscience!

This may be the Roman Catholic understanding of things. We should like to be sure. But certainly Dr. Newman's view is not one which gives a Roman Catholic any advantage over a Protestant. It is small encouragement to a man to tell him that after having carefully and laboriously reasoned himself into the conclusion that there is an Infallibility, and that Pius Ninth is that Infallibility, he is not at liberty to accept the commands of this Infallibility in any given case, until he has first examined thoroughly the whole matter by his own private judgment before the bar of his own private conscience.

On the whole a man might just as well be a Protestant.

#### ACROSS THE LINES.

In the Dominion of Canada, at various times, Church newspapers have been established. But publishing Church newspapers is an expensive luxury, and one which cannot long be indulged without a large constituency. These papers, after meeting with varied success, have passed away, the last one being *THE CHURCH HERALD*, published at Toronto. That paper has not quite met the fate of its predecessors; but while in its vigor its proprietors deemed it wise to effect a union with an already established paper on this side of the lines. The benefits of such a union are that the subscribers of *THE CHURCH HERALD* will obtain a larger paper, published under advantages not at present to be obtained in Canada, with assurances of continuance backed by a success of nearly half a century.

Original matter, selections, and Church news make up the weekly issue of a Church paper. We have, therefore, but to enlarge the Church news department, by making more particular mention of the doings of the Church in Canada, to give to our brethren in the Dominion all that they have enjoyed before, with additional reading matter. Side by side with intelligence from the United States will appear tidings of Church work in the Dominion of Canada and the Provinces.

But we look to something beyond this in the union of *THE CHURCH HERALD* with *THE CHURCH JOURNAL*. The Church in the United States is the daughter of the Church of England, arrived at full age, and acting for herself, but always entertaining a filial affection for her mother. The words of the Metropolitan of Canada, uttered at the last General Convention, will not soon be forgotten: "I do hope and trust that the result of this meeting of the Convention, will be a larger feeling of closer drawing together of those blessed bonds which unite us in Christ, and unite us as members of the same Body." It was little thought then that there was to be effected a union of the only Church paper published in Canada with the oldest Church paper published in the United States. Hence a resolution was adopted recommending a department of Canadian missionary news in our *Spirit of Missions*, under the supervision of a Canadian editor.

If the kindly sentiments to which expression was given are to be realized, we know not in what better way such a consummation can be attained than by the circulation among the Churchmen on both sides of the lines of one paper, carrying the same Church intelligence, the same religious reading and instruction to the firesides of Canada, the Provinces, and the United States.

The editors of this paper have in person visited their Church brethren across the lines, have partaken of their hospitalities, and formed friendships among them. We are happy now to welcome among our patrons and readers those whom we have known as brethren beloved, and subjects of one common King and Master, for the building up of Whose kingdom we alike labor and pray.

**NEW JERSEY.**—We are requested to say that the hour fixed for the Consecration of the Bishop-elect at Burlington, will enable all to come and go on the same day; and that unless informed otherwise by letter, the rector of St. Mary's will understand that no accommodations must be provided for the night previous.

The clergy are requested to bring surplices, and assemble in the parish school room immediately on the arrival of the train from Philadelphia, at 11 A. M.

The [Roman] Catholic Reflector says:

"The election of Hon. Francis Kernan, the upright and pure patriot, to the great office of United States Senator for the Empire State, is a proper recognition by the Legislature of this State, of great moral and intellectual worth and of the claims of the Catholics of New York State to a part of the highest honors and emoluments under the government."

We need scarcely say that the fact mentioned is no "recognition of the claims of the [Roman] Catholics" at all.

The gentleman was not elected because he is a Roman Catholic, but because he is a Democrat. There can be no "recognition" of Roman Catholics as such to a right to any office or emolument whatever in this State or any other. Such a "recognition" is absolutely unconstitutional.

One might as well say "the claims of the Protestant Episcopal Church" were recognized when Mr. Dix was Governor, or Mr. Seward Senator. Or of the Dutch Reformed when Mr. Havemeyer was Mayor, or of the Methodists because Mrs. Grant keeps house in the White House.

It is the ignorance of the whole situation displayed in such utterances as the above, the absolute misapprehension of the whole relation that makes the community so loth to put Roman Catholics in responsible offices.

There would be many more Roman Catholics in office, if the community did not feel that every such election will be taken as "a recognition of claims" which have no existence in our Constitution or Laws, and that a class of men who are so ignorant of both, as to suppose such "claims" exist, are scarcely to be allowed to have their own way till they learn better.

Mr. Kernan was elected because his party is in power, and the Constitution does not ask whether he goes to Mass or to the Synagogue, whether he is a Jew or a Christian, a Baptist or a Methodist.

The Rev. William Forbes Adams was consecrated Bishop of New Mexico, in St. Paul's church, New Orleans, on Sunday, Jan 17th. Particulars in our next.

#### EDITORIAL NOTES AND QUERIES.

A correspondent is entirely mistaken in saying that *THE CHURCH JOURNAL* has taken the ground that Bishop Cummins is just as good a Bishop as ever, and that "Bishop" Cheney was rightly consecrated.

*THE CHURCH JOURNAL* took the ground that Orders are indelible—a ground as old as the Church, and one it supposed familiar to all "High" Churchmen especially.

What that ground means, is just this. If a Bishop, Priest, or Dean, be deposed, or leave the Church, and afterward desire to return, the Church is bound to receive him to lay communion on evidence of repentance.

But she is not bound to reinstate him in his office. Should she choose to do so, however, (and that is a matter entirely in her own wisdom,) she would not reordain him.

She is also bound to receive upon evidence of repentance satisfactory to herself, his followers to lay communion; but being a Bishop, if he have ordained or consecrated, she is not bound to recognize his ordinations. Only, if she should choose to receive into her priesthood or Episcopate (which is a matter for herself to decide, they having no rights,) any of those ordained or consecrated by him, she would not, having seen that all things were rightly done, reordain them.

This is what is meant by the indelibility of Holy Orders; this and nothing more, and it is quite a different thing from what our correspondent hastily imagines.

It is curious, by the way, how the followers of Dr. Cummins are grasping at what they think to be this old "High" Church doctrine, and how those among "High" Churchmen, who have but half understood it, are eager now to deny it. It affords no comfort to the Doctor nor his followers, and its denial weakens ground on which Churchmen have long stood, and are standing now.

We know no way in which our correspondent can be helped so well to clearness of thought and intelligent Churchmanship, as by taking, paying for, and carefully reading the *JOURNAL*.

**A FAMOUS ARCHITECT.**—In a late number of the *Episcopal Methodist* of Baltimore, a correspondent writing about Rome mentions "the famous architect of antiquity, *Cloaca Maxima*!"

**VESTMENTS.**—A correspondent is anxious to know "what is the authority for wearing ecclesiastical vestments in our service, and why a clergyman cannot go without them, or add to them, or substitute for the present sort what he pleases?" Will somebody tell him?

**STYLE.**—A lady correspondent objects to the phrase "cheap and nasty," quoted in a late editorial.

The phrase, we would answer, is a very good phrase; the words are Saxon, plain and simple, and they are used by the very best writers in our tongue, at this time present.

The phrase is used to express a common element in our civilization; an element in its social life, in its business, in its politics, in its religion, and in its education, which no other phrase is quite adequate to express.

On this account it is commonly used in such periodicals as the *Saturday Review*, and we use it without hesitation in *THE CHURCH JOURNAL*.

More and more, as people become educated and cultivated in America, are they finding out that the use of big words is evidence of half-education, and the avoidance of healthy, proper, Saxon speech, no evidence of either refinement or good taste.

To cultivate a taste for good English, is a part of the business of this paper. We heard a lady—who no doubt considers herself very refined—speaking lately of "the limb" of her little boy—he having sprained his leg. This was not refinement, but the very reverse. Good English may be spoken or written anywhere, and good English is always good taste.

W. asks: Can some one inform me if there has been an American edition of Archbishop King's "The Devices of Men in the Worship of God"? By reference to Dr. Beardsley's Life of the Rev. Dr. Samuel Johnson, I find it was the first or among the first of books which led him into the Church. Would it not be well and remunerative to have a new edition published in tract form?

#### Book Notices.

**THE DAILY SERVICE.** A Book of Offices for Daily Use through all the Seasons of the Christian Year. New York, Hurd & Houghton.

This book was noticed as received some time ago. It has lain upon our table awaiting adequate attention since. We are doubtful, even now, of being able to give it anything like a just recognition.

It contains no sacramental or official forms, of course. It is neither a Liturgy nor an Ordinal. We might call it a Breviary, for its business is with daily readings and daily prayers.

In these the book is very full. They are gathered from the great devotional treasures of the Church Catholic, and arranged in the method consecrated by the use of ages. In Collects, Litanies, and Intercessions, the work is especially rich.

Various services are given for the Canonical Hours, and may be used in common, in the family or for private devotions, or in the church for special services other than Morning and Evening Prayer.

They are entirely unexceptionable, also not at all disfigured by bits of worship foreign to the taste or to the principles of the Reformed Church. They are thoroughly Evangelical as well as Catholic.

It is evident that a great deal of conscientious labor has gone to the compilation of this book, and it has been directed by good taste and good judgment. As a complete handbook for Private or Family Worship there is nothing we know comparable to it. We have examined no book of the sort which is so thoroughly saturated with the Churchly as well as the Evangelical Spirit.

**CHURCH MEMORIALS AND CHARACTERISTICS.** Being a Church History of the First Six Centuries. By the late William Roberts, Esq., M.A., F.S.A. Edited by his Son, Arthur Roberts, M.A. Rivingtons: London, Oxford, and Cambridge. 1874.

The author of this book was a lawyer of distinction as well as a general scholar and writer of high attainments and note in his day.

The work is not a Church History in the ordinary sense of the word, but rather a series of detached notices of men and events, mainly biographical, written with competent learning, in a devout spirit, from the point of view of an English Churchman, and with practised ease and grace.

While it can lay no claim to any profound or original learning, or any depth or height of grasp, it is nevertheless a book full of the results of wide reading, and presents the Fathers and writers of the early Church in a manner the ordinary reader will enjoy and appreciate. As an attractive introduction to the study of Patristics and Church History, we think the work may take a high place.

To the theological student, the young clergyman, or the general reader, it will be found acceptable and useful in a very high degree.

**LENTEN SERMONS.** Preached chiefly to Young Men at the Universities, between A. D. 1858 and 1874. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ church. James Parker & Co., and Rivingtons, London, Oxford and Cambridge. New York: Pott, Young & Co. 1874. Price \$2.25.

A volume containing Twenty-four Sermons by the Rev. Dr. Pusey, selected from his pulpit work of sixteen years, cannot help being a volume full of matter.

The Sermons are longer than such as might be preached to an ordinary congregation. They were specially prepared for special occasions, and do not fall into the undistinguished mass of sermonettes which issue so abundantly from the English press, and which, as a rule, are as worthless as they are abundant.

A wise, learned, eloquent, and spiritual-minded man has put his heart and brain into these sermons, and they are true "orations on religion" in the real sense of the term, of genuine and lasting value. They are sermons to be studied as they were studied when written. They will be found the seeds and suggestions of many more.

One wonders if it shall ever be possible to have such sermons preached among ourselves? Unless we create such audiences, we should say never. The work of "the popular preacher," in the face of such sermons, is poor, flimsy trash enough. For they go to the depths and the heights of things. They are rich with gold dug from the deep foundations of knowledge, experience, and faith. They are aglow with the

light from the mysteries eternal. They come from a soul that has faced the unseen glooms and glories.

"Why Dives was Lost," "The Losses of the Saved," "Baalam," "The Gospel, the Power of God," in fact we might name many, but we content ourselves with these as special examples of a style of preaching, a handling of life and time, and the human heart, its temptations and its needs, which is absolutely unique in the modern pulpit. Dr. Pusey stands alone in the peculiar power these exhibit, of going straight through the cultivated and trained intellect to the conscience.

*Macmillan's Magazine* for January opens with a review of Arthur Help's last book, 'Social Pressure.' 'Castle Daly' is Chapter XIX. of a serial story of an Irish home of thirty years ago. A. G. Stapleton contributes a second paper criticising the *Groville Journals*. His opening paragraph shows that his views of the book correspond with those penned by ourselves. He says:

The more one reflects on the nature of this publication, the more impressed one is with the conviction that it is one of the greatest violations of social propriety that the present century has witnessed. It is bad in its original conception, and still worse in its practical execution.

Savonarola, as a politician, is the fourth of a series of papers entitled the *Convent of San Marco*. Mr. Irving is now a stage celebrity. His acting of Hamlet is made the subject of a critical paper. If cards will be played, probably the most harmless of the various games are those which are devised for one player. No less than eighteen such games are described by W. Poole, F.R.S. Mr. T. E. Keble criticizes some recent Latin verses. Archbishop Manning has a short letter in reply to some points made by the author of the series, Prussia and the Vatican. No. 4 of the series is on the Prussian and German Legislation to which the Vatican Decrees gave rise.

Mr. Whittaker has issued an edition of his admirable *Church Almanac for 1875*, bound in cloth, and *interleaved*. There can be nothing devised in that way more convenient for the clergy, who will find it just the thing for *memoranda* and notes which they desire to preserve. Once given a place on the study table, or the desk, one wonders how he ever got on without it.

A new edition of the *Sermons on "Christian Truth and Modern Opinion,"* is issued by the same publisher, this present week. The volume has had a success remarkable, considering the heaviness of the market in this country, for books of sermons. Much of this success is due, we doubt not, to the energy and perseverance of Mr. Whittaker.

#### THE RELATION OF RELIGION TO NATIONAL PEACE.

The third sermon in the course on "Christianity and Social Morals" was delivered at Christ church, corner of Fifth avenue and Thirty-fifth street, last Sunday evening, by the Rev. Samuel Osgood, D.D. The reverend gentleman took for his text "Blessed are the peace-makers, for they shall be called the children of God." He said: These words of our Lord come to us with the blessing of ages, to rebuke the present warfare of nations. Between men as individuals, and in their social, literary, commercial, and religious relations, there has been a constant progress in good neighborhood. The civilized world now has very much the same music, which is the voice of sentiment, and the same arithmetic, which is the tongue of trade; it is getting to read the same books, to wear the same clothes, to eat the same dishes, and to have very much the same code of manners, perhaps even to enjoy the same moralists and preachers. Men have gained wonderfully in the conflict with their passions, and those who now descend to personal combat are branded as ruffians, and are looked upon as criminals. But what are the nations doing for peace? Alas, anything but preparing to abide in peace; never was what they call their "peace footing" so warlike as now. To-day, as we turn from the rejoicing of the churches over the manifestation of the Prince of Peace, and contemplate the hatred and strife, and dive into the depths of mortification, which threatens to burst forth into a clash of arms, we may say that the wailing of women, and the shrieking of the wounded, heard above the roar of artillery, are answering the Christmas anthem of "Peace on earth, good will to men." Let us not be afraid of the contrast, but face the subject like men, and consider our duty as Christians in view of the warfare of nations, which has so cursed our race, and which throws its dark and threatening shadow over this opening year. It is best for us to treat the subject for ourselves, and from our own point of view. We are American Christians, just at the close of the first century of our national existence, and trying to make up our minds, and shape our purposes as to the century now opening. Let us ask what we are to think of the war-making of the last hundred years, and what we are to do for the peace-making of the hundred years to come? What a time among the nations that century has been! The hundred years from 1775 to 1875, what have they shown us?

The new life was stirring in the Old World and in the New. At the outset there was a vague, restless feeling abroad among the people that startling changes were at hand. Voltaire led the protest against the old despotism, among scholars and nobles, while Rousseau was stirring up among the masses the great crusade for nature and man against artifice and tyranny—marvelous prophet as he was of the new literature and society. Kings caught the contagion, and Frederick the Great—the disciple of Voltaire, the admirer of Washington, and the helper of Franklin and Adams in international law—became as ambitious with his pen as with his sword. Joseph II., on the throne of Austria, made the simplicity of Marcus Aurelius his model, and had as little liking as that imperial sage could have had, for the Jesuits and their ways. With the new ideas there went a great hopefulness, and if theologians spoke less than usual of their millennium, champions of the rising free-thinking saw a new age of light and liberty at hand, and such enthusiasts as Rousseau were revelling in their visions of universal peace. What a strange and fearful awakening for those dreams! Three great groups of wars cover the ground of that century since 1775. Wars from the uprising of the people against arbitrary rulers—the American Revolu-

tion beginning the fray, and the French Revolution closing it. Then wars between the new military autocrat—the testamentary executor of the French Revolution, as he has been called—and the old monarchies, ending in the triumph of the feudal Kings and the reign of the Holy Alliance. Then, last of all, the wars of the nations for their lives, ending with the uprising of Italy, and the consolation of Germany, and of the United States of America. It is useless to present these gigantic conflicts in the most general way, and the picture, even if successful, would more distress our nerves than edify our spirits. Without any slur upon the men or the nations who have taken up arms against one another, we ask for the moral of all this carnage, and try to bring the wisdom of history, to urge the justice and mercy of God and humanity upon the nations. It has been and is taken for granted that war belongs to our civilization, and that no important progress can be made without the appeal to arms. For an act which is in itself essentially immoral, what possible justification for this can there be but the bare assertion that it cannot be helped, and that because the war spirit exists it must continue to exist? The same argument can be used to justify all the brutal quarrels that have cursed our race, and all that is said in defense of war has been said in behalf of encounters between individuals; all the arguments against the "fight and club law" between individuals hold good against the present sword and bayonet law between nations. The nations are, as belligerents, to a great extent, still barbarous, and war, with all the recent reforms, is in reality nothing but barbarism—the sway of might over right. Let us look a little in detail at the war record of the last century—the chronicles of slaughter that followed the dreams of the reign of humanity, and the jubilee of equal rights. A German writer asks "Upon whom are we to lay the responsibility when we consider that in the wars of the French Republic and the Empire, more than five millions and a half of men were painfully sacrificed, and that in the Seven Years' War over six hundred thousand were devoted to death? are Napoleon and Frederick the Great the executioners, or whom are we to accuse? Is it not rather the case that the collective persons whom we call States and nations have waged these wars for the promotion of their own interests, as if to manure the field of their political life with blood? Is it a collective guilt which merges itself in loss of life on the battle fields? If we add to the slain, wounded, and disabled victims of war, the destruction of property, the loss of productive labor, and the great cost of armies in peace as well as in war, we have a fearful reckoning before us. If we add to these, again, the disease, intemperance, and crime that follow in the track of war, we have a catalogue of ills terrible for the imagination to contemplate.

I will not go into the account of our own recent war, for we know enough about it to make such reckoning unnecessary. It is enough to say that those of us who have not believed in war as the right adjustment of wrongs, and who did all we justly could for peace, and who loyally, but reluctantly, accepted the war forced upon us, have had all our scruples more than justified by the result. Such destruction of life and property; such waste of the best blood of the nation; such corruption of private and public morals; such bloated wealth and such widespread destitution; such frauds in private business and such corruption in public affairs; such demoralization of trade and such utter repudiation of the first principles of honesty; such premature admission of ignorance and furnishing of ammunition to the purchasers of electors; such inauguration of military methods in government; such perversion of the courts of justice, and such unsettling of morals and religion as we have seen during the past fifteen years—who that studies these facts wisely will be the eulogist of war, however lothfully he may have accepted the fatal necessity? But no enumeration of particulars can duly present the enormity of the evil. As already hinted, the state of war is, to a large extent, the repeal of law, the abolition of justice, the resort to violence, and the rule of force. The practice is essentially inhuman and ungodly. It sets man against man in mutual hatred, and offends the justice and mercy of God. I know very well that war has its apologists and even its eulogists; that Cousin regards it as a consequence of the conflict of ideas and the condition of progress; that Dr. Lee calls it not only a necessary symptom of the unconquered energies of nature, but also a scourge for depraved times and corrupt masses; that Proudhon, who calls property theft, calls war the deepest and finest phenomenon of our moral life; that no other can be compared with it—neither the imposing ceremonials of worship, nor the acts of loyalty, nor the creation of industry. It is not true, as is sometimes said, that no hatred remains after the combat, and that public combatants easily forget their quarrels. Our sectional animosities teach otherwise, and Germany and France, now at peace, are eying each other in a way that bodes no good for them or for the world. While nominally at peace, Europe is paying the expenses of war, and is supporting at least three millions of men in arms. What perversion of wealth and men; what loss of production! What a comment on the passions and selfishness which are quoted in justification of war establishments! What a proof that the race that has learned so many things has not learned to treat one another with justice and kindness!

The Gospel of Christ is wholly against the usage of war, not only by expressly prohibiting the resort to force in extending religion, but by calling the nations to live together within the Kingdom of God. It is said, indeed, that wars inspire devotion, and that the hymns of nations have been born in the conflict and conquest of battle. But at present the war spirit is not religious, and it tends to strengthen the rising materialism that ascribes the origin of the universe to force and matter, and denies the existence of spirit. This is our view of war and war-makers for the past hundred years. Now what are we to say and do for the hundred years to come? Is the same old story to be told over again, and the history of civilization to be always written in blood? Professing to look at men and events not as a sentimentalist but as a calm student of history and a friend of reasoning, I have a few words to say for peace-making.

The true principle is that there is justice between nations as between men, and this justice ought to be embodied in a code of international law. We are not to wait for the powers of the world to balance their interests and passions by the old game of war, but to meet the question of the balance of power by the balance of principle. We do this in our personal relations under the civil law. Why not do it between nations? Concentrate the moral force of the civilized world into a code, and establish a tribunal to decide questions arising under it. By so doing we will elevate the use of physical force among nations, as we have already done among individuals. The collective force of a nation is now employed to make its decrees respected by each individual. Why not employ the collective force of all the nations to make their decrees binding on each?—*Times*.

The next Sermon in this course will be delivered on Sunday evening next, by the Rev. Heber Newton,

#### Parish and Family Reading.

[From Rutledge's Every Boy's Annual.]

#### SOMETHING BEYOND A JOKE.

BY W. W. PENN.

Dick Sheldon had been spoiled from his cradle; and nothing but a terrible experience preserved him from lapsing into an idle, selfish, dissolute man. The ill-directed, but excessive affection of his mother, in whose uncontrolled charge he had been left by the early death of his father, might well have ruined even a better disposition.

As the only child of wealthy parents, it was perhaps natural that he should have been indulged to the top of his bent. The expressions, "brought up in the lap of luxury," "born with a silver spoon in his mouth," convey but a small idea of the way this young gentleman got his first notions of existence generally, and of his own importance in particular. My purpose, however, is not to go into the details of the thousand errors, and very nearly crimes, into which he lapsed from time to time during the first seventeen years of his life, in consequence of this indiscreet maternal devotion. I wish to deal only with one of the pernicious characteristics which it developed, and it was the one which eventually brought upon him irremediable grief. I refer to the detestable habit of practical joking. This, like a dozen other faults, was not only condoned, but tacitly encouraged and laughed at by his fond parent; and had it not been for some inherent good in him, would assuredly have worked his ruin. Only by the sudden awakening of the best part of his nature under very terrible circumstances, when he was verging upon manhood, was he brought to his senses. Only when he discovered how very narrow is the frontier line between a practical joke and grave crime, did he see the necessity of putting a curb upon his thoughtless, rollicking disposition. Selfish to a degree, he was, nevertheless, not a bad fellow at heart; but he would have been more than human had he resisted the influence of the home-training, which denied him nothing, and allowed his will to be law. Thus, regard for others, or the power of putting himself in their place, was for a time, out of the question with him. He respected nobody's feelings, because he thought of nothing but his own; and so, bubbling over, as he constantly was with fun and frolic, he could hardly fail to turn out a practical joker, for it is this very disregard to the feelings of others necessarily exhibited in practical joking, which makes the habit so abominable.

I pass over the scrapes incurred by the boyish modes in which this failing showed itself, such as the making apple-pie beds, taking away a chair that some one is going to sit down upon, or putting a pin, a pen-knife, or some cobbler's wax upon it; the offering to an averted cheek a piece of burning cane or paper, and then calling out suddenly, so that the face is brought round into contact with it; the dodging away from under the leaper at leap-frog just as he has made his spring, and the consequent sending of him on all fours, to the endangerment of neck and limbs; and a host of other similar booby, clown-like, pantomime tricks.

Equally, too, I will pass over the more matured exhibitions of this imbecile, dangerous, and cruel sort of fun, in which, as he grew up, he continually indulged. Suing nothing of the constant hoaxes he perpetrated upon unoffending people, involving them sometimes in the direst perplexity, trouble, and distress; of the letters he would be at the pains to write, and of the elaborate machinery he would construct and set in motion to carry out a so-called joke, and of the narrow escapes from horse-whipping which he more than once experienced, and which he richly deserved, I will come at once to the climax of his mischievous folly, the climax which cured him.

Now there was a certain distant relation of Mrs. Sheldon's, one Philip Graves, an orphan lad, a trifle older than her own son, and to whom she had been a second mother, he having been left quite unprovided for. She had educated him, and obtained a situation for him in a large city banking house. Young Sheldon had always had a strong feeling of friendship towards Philip, but it had never prevented him from practising his frolics upon him, and the quiet, nervous, even serious disposition of Graves, laid him peculiarly open to Master Richard's tricks. Much as he liked him, he was "chaffing" and "selling" him, and cramming him with preposterous stories from morning till night.

"I love to play Phil. a trick, now and then," he would say. "He never can see a joke unless it is practical. If he only had some fun in him, he'd be the best fellow in the world!"

"Ah! you are too cruel to him," his mother would reply, "and now that he has become a man of business, you should treat him with a little more respect and moderation."

"Ha! ha!" laughed Dick, "a man of business! Yes, by jigs! I forgot that! Our Lord Mayor-elect! One of England's banking princes! Treat him with respect, indeed! I should think so! Why, I'll go and pay my respects to him this very morning; I've nothing to do, and I've never seen him at his office. I wonder how he looks at his desk! Grave enough, I'll be bound. I should like to have a squint at some of the mysteries of city life."

"Now, pray, Richard, if you do call, behave quietly," said his mother. "Don't play any of your absurd pranks with him. Remember business is a serious matter. He has only been with Messrs. Bamboo & Co. a few weeks, and you must not do anything to compromise him in their eyes. I would not call on him at his office, if I were you."

But young Sheldon never gave up any whim that came into his head, and as he was idling away his time in town, under pretence of reading with a tutor, he took up his hat, and bidding his mother have no fear for the welfare of her young protégé, strolled off to the city.

At the door of Messrs. Bamboo's banking establishment, whom should he meet coming out but Philip Graves himself, in the act of sliding into his pocket one of those large leather pocketbooks which, fastened by a

chain to the waist of the owner, as a safeguard against robbery, are carried by bankers' clerks when on their rounds. The two young fellows shook hands cordially, and as Graves' time was precious, and as he was going, as he said, to some of the West End banks, Seldon walked back with him.

After they had been together to the various places where Philip's business took him, Dick insisted that they should go and have some luncheon, which he would stand, before the other returned to the city. For some time Philip resisted the invitation, but at length giving way, the two entered a restaurant in the neighborhood of Regent street, and ordered refreshment.

While they were enjoying it, Dick, who from the first moment they met had been rattling on with his jokes, and chaffing at Philip's increased gravity since he had been in business, said:

"You call yourself a minister with a portfolio, I suppose, now? What a run-looking pocketbook that is, you carry about with you! A nice, neat, little card-case certainly! Fancy having a chain round your waist like a monkey at the Zoo! Let's have a look at the apparatus—what is there in the book? Awful sums of money, I suppose!"

"Yes, indeed!" said Philip, seriously, and with his mouth full, "its contents are very valuable. Cheques, promissory notes, bills of exchange, and all sorts of forms of money. Mind you don't drop any of them out," he added, as Dick was handling and examining the book in question, which he had taken out of Phil's pocket, and unfastened from the snap end of the chain.

"O don't be in a funk, my dear fellow; I'm not an ass! Very mysterious-looking documents, indeed," he continued. "I promise to pay John Brown—what's this?—seven hundred. O by jigs! I'm getting quite afraid of it! What would happen to you now if you were to lose this? The Bank of England would stop payment, I suppose?"

"Good gracious, Dick, don't talk of such a thing! I don't know what would happen, indeed! I think I should drown myself!"

"O yes, I dare say, drown yourself! What is it Shakespeare says? "Drown cats and blind puppies." What a fellow you are, Phil, you always do take such a gloomy view of life," and on the instant, Dick's mischievous mind had conceived the idea of purloining the book for a time, that he might enjoy Philip's perplexity at the supposed loss. Some malicious demon must have been at work to help the carrying out of this painfully practical joke, for with the idea, Dick's eye fell on the leather cover of the wine *carte*, which was lying open and loose, from its printed contents, on the table. It was a plain, black, soft-leather case, almost the same size as the bank pocketbook, and had a string inside, through which the printed *carte du fru* should have been slipped, but which had not on this occasion been put through, and was lying on another part of the table. The two young men were sitting side by side in one of the little partitioned recesses, common to refreshment houses, and while the conversation and examination of the book were going on, Philip was making the best possible use of his knife and fork, always having a tendency that way, and which his limited means did not enable him to indulge in as freely as he could wish. Dick was on his left, the side where the breast-pocket was, in which Phil carried the book, and where now hung the end of the chain. Pretending to continue his examination of the cheques, and taking advantage of his companion's pre-occupation with his luncheon, Dick contrived to shuffle the book into his own pocket, to get hold of the case on the table, without being observed. Then, hurriedly taking up the chain, he fastened it with a loud click of the snap to the string of the leather cover of the wine *carte*, which lay half hidden on his lap. Then, with an ostentatious bustle, he flung back Philip's coat, and hustled the substitute for the banker's book into the breast-pocket of that garment, saying—

"There! there! take the precious thing back; I would not have it in my possession another minute, for anything. I'm quite frightened at the thought of such a lot of money. There, button up your coat, man; it's all safe! Here, let me do it for you," and he had actually fastened Phil's coat across his chest, before that deliberate youth had time to put his knife and fork down. In another two or three minutes the repast was finished, the bill discharged with a magnificent air by Mr. Dick, and the young unsuspecting clerk, on his way to the city, declaring that he had already far overstayed his time.

Dick watched him into an omnibus, and when he was out of sight, broke into a loud laugh as he turned on his heel, saying to himself—

"I'd give sixpence to see the scene at the bank; by jigs, what a row there'll be! I mustn't let poor Phil suffer too long, though. What a dear, slow old muff it is. When he patted his chest so solemnly, he little thought what he had got there, and I must not forget what I've got here either," he continued, laying his hand on the precious book in his own pocket. "I shall have lots of time to get down to the bank now before four o'clock, and restore it; it would not do to try him too far. He will be in such a glorious funk!" and again the thoughtless lad chuckled within himself as he carelessly strolled once more citywards.

It was then but a little past two, and had he gone straight he might have been in time to have undone the mischief he was causing, and the extent of which he little imagined. But, forsooth! he must go a roundabout way, and what with loitering and looking in at the shop-windows, it wanted but five minutes to four when he entered the bank, and asked carelessly "if Mr. Graves was in?" He was not, and the clerk who answered looked very strangely as he did so.

"Ah! well," said Dick, gaily, "I dare say you can give it to him when he comes back. The fact is, I have got something belonging to Mr. Graves."

"Not his book, is it, sir?" inquired the clerk, with a still more strange look. "How very fortunate," he continued, as Dick produced it. "Come this way, sir, pray," and the two hastily entered the manager's room.

"You found it, do you say, sir?" said that worthy official. "We owe you a thousand thanks, I'm sure. And you know Mr. Graves? I am in hopes he will be in again directly; but the truth is, that when he got back here and discovered his loss, we did not know what to think, and while we were hesitating a little what to do, Mr. Graves rushed wildly out of the house, and—and he has not returned. His absence was beginning to confirm our worst suspicions, which, happily, sir, you have now dispersed."

For the first time a shade passed over Richard's face, the words "rushed wildly out of the house," and the manager's earnest manner impressed him.

"I'll go off to Graves's lodgings at once," he said, "and set his mind at rest."

Ay, "to set his mind at rest," that was now Richard Seldon's one sole thought. "Drown cats and blind puppies," and he shuddered as he remembered his own careless words. Mr. Graves had not come in, of course; he never did so early; but Seldon waited till seven o'clock, and still he did not come. Then he thought of his mother, and went home, and told her, with the openness which was part of his character, all that had happened.

"They both foresaw the possible misery that was in store; they were debating what should be done, and were suffering tortures of anxiety and suspense, when a sharp knock at the street-door, followed by the announcement that a policeman wished to see Mrs. Seldon, turned the suspense into terror. . . ."

Philip Graves was lying at his lodgings dead! His body had been found but an hour before floating in the Regent's Canal. His sensitive, nervous nature had recoiled in horror from the distrust and suspicion that fell upon him, and in the wild frenzy of despair, he had actually done what he said he thought he should, if he were to lose his bank pocketbook.

The daylight, which still, late as the hour was, lingered in the mid-Summer sky, fell, it is to be hoped, that evening upon no such other scene of remorse, grief, and despair as was to be found in Mrs. Seldon's library. Richard sat motionless and silent, his face buried in his hand. His mother dared not speak, but stood gazing at him with an expression pitiful to behold. She, perhaps, then for the first time realized the mischief her ill-directed love had wrought.

And he? Well, he for the first time realized how thoughtless folly and reckless selfishness may lapse into crime and guilt. No words can tell what he suffered, and though by this time he has somewhat recovered from the terrible shock, I think I may safely predict that his days of practical joking are over forever.

NOTES FROM A MISSIONARY.

The Rev. W. B. Wright, one of the Missionaries of the S. P. G., writes from Japan, under date of June 23, 1874:

And now let me tell you of some interesting details which have lately come to my notice. A hundred and seventy years ago, after Japan had been long shut up, an Italian Jesuit, as the annals of the Society say, left his country and was set ashore by a ship captain on the coast of Satsuma in the south of Japan. He was never heard of again. When the treaty ports were opened, however, Dr. Brown, a Dutch Reformed missionary, met with and translated a work giving an account of him, from which it appeared that he, Father Jean Baptiste, was taken prisoner and carried in a kago (covered chair or palanquin) to Yedo; when arrived he could not stand in consequence of the long confinement. In Yedo he remained eight years a prisoner, died, and was buried there. He was subjected to a strict examination on all points, the result of which is given in the book. An old man and his wife who had abjured the faith were imprisoned with him on suspicion, and his exhortations led them to repentance. Some weeks ago an antiquarian friend of mine told me he had discovered the grave and site of the Jesuit's house. It lies about half an hour's walk north of this house in a retired valley, a green spot amid the machi of Tôkyô. On our arrival (for I went there with him) I inquired of a man cutting grass the name of the place. He replied "Kiristo-tani" (= the Christian's valley). He could not tell why, being a stranger. On a slope called Kiristo-zaka (= the Christian's slope), is the sight of the house, while at a right angle of a shady quiet lane below in the valley lies what the inhabitants point to as Kiristo-hizaka (= the Christian's grave). It was strange to stand by this peaceful grave, far from foreigners, a plain pillar block, with a little flat stone at the foot containing the usual holes full of water. A solemn feeling came over me as I reflected, "Here is the grave of one who suffered for Christ's sake. Holding errors in faith, he loved his Saviour enough to give up life and happiness for Him. What a reward he will have when the Resurrection morn comes!"

My friend told of a remarkable thing which he had heard in the province of Echû, in the centre of Japan. When the Buddhist priests had made sufficient progress in Japan to warrant them in so doing, they challenged the Shintoo priests to a trial. They proposed to put an image of Buddha in a fire, and the Shintooists were to put their Kami in also; whichever came out white and unscathed was the true god. The Buddhist's idol came out whiter than ever, while the other was all burnt. This identical idol is still kept in a temple in a town of Echû, and some time ago a foreigner seeing it, found out it was made of platinum, which accounts for the victory, and which the others probably did not know. My friend went to the temple afterwards, but was refused permission to see this idol.

My teacher has told me of a curious custom of the Shintoo religion. In olden days all the people went twice a year to a river side, and having confessed their sins before a box containing their Kami, bathed in the river in token of repentance. In course of time the people could not be induced to go to the river, so the "Kaunushi" (Shintoo priests) devised a way of escape. Now it is sufficient that they go to the temple, present for each a little doll or figure, and make an avowal of sinfulness, on which the priest drenches the figure in water. —Mission Field.

THE TWO TRAVELLERS.

'Twas evening, and before my eyes  
There lay a landscape gray and dim:  
Fields faintly seen and twilight skies  
And clouds that hid the horizon's brim.

I saw—or was it that I dreamed?  
A waking dream?—I cannot say;  
For every shape as real seemed  
As those that meet my eye to-day.

Through leafless shrubs the cold wind hissed;  
The air was thick with falling snow;  
And onward, through the frozen mist,  
I saw a weary traveller go.

Driven o'er that landscape bare and bleak,  
Before the whirling gusts of air,  
The snow-flakes smote his withered cheek,  
And gathered on his silver hair.

Yet on he fared through blinding snows  
And murmuring to himself he said:  
"The night is near, the darkness grows,  
And higher rise the drifts I tread."

"Deep, deep each Autumn flower they hide;  
Each tuft of green they whelm from sight;  
And they who journeyed by my side  
Are lost in the surrounding night."

"I love them; oh, no words can tell  
The love that to my friends I bore;  
We parted with the sad farewell  
Of those who part to meet no more."

"And I, who face this bitter wind,  
And o'er these snowy hillocks creep,  
Must end my journey soon and find  
A frosty couch, a frozen sleep."

As thus he spoke, a thrill of pain  
Shot to my heart; I closed my eyes,  
And when I opened them again  
I started with a glad surprise.

'Twas evening still, and in the West  
A flush of glowing crimson lay,  
I saw the morrow there, and blest  
That promise of a glorious day.

The waters, in their glassy sleep,  
Shone with the hues that tinged the sky,  
And rugged cliff and barren steep  
Glamed with a brightness from on high.

And one was there whose journey lay  
Into the slowly gathering night;  
With steady step he held his way  
O'er shadowy vale and gleaming height.

I marked his firm though weary tread,  
The lifted eye, the brow serene,  
And saw no shade of doubt or dread  
Pass o'er that traveller's placid mien.

And others came, their journey o'er,  
And bade good-night with words of cheer:  
"To-morrow we shall meet once more;  
'Tis but the night that parts us here."

"And I," he said, "shall sleep ere long—  
These fading gleams will soon be gone—  
Shall sleep, to rise, refreshed and strong,  
In the bright day that yet will dawn!"

I heard; I watched him as he went,  
A lessening form, until the light  
Of evening from the firmament  
Had passed, and he was lost to sight.

WILLIAM CULLEN BRYANT.

—Atlantic for February.

YEARNINGS.

What art thou hunting, wild waves of the ocean!  
Like eager hounds chasing some quarry unseen,  
Foaming and bounding in crowded commotion  
Right onward, still onward, resistless and keen?

What art thou gazing at, beautiful star!  
With passion so trembling, so pure, and so bright,  
What central mystery woees from afar  
The thirst of thy diamond-like arrows of light?

What art thou seeking, disconsolate wind!  
Now sobbing, now sighing, now faint with despair,  
O'er the lone moorlands what phantoms to find,  
Bewildered thus wanderest thou burdened with care?

What art thou yearning for, flame of the jugle!  
Consuming the blackness with hunger of light,  
Leaping and flashing, with what wouldst thou mingle,  
Updarting thy life away into the night?

What art thou sighing for, poor bitter heart!  
As lonely in crowds as in regions untrod,  
Watching dim visions approach and depart,  
Poor heart, is it rest, is it truth, is it God?

—Poems, by Augustus Taylor.

The Press.

(From the N. Y. Evangelist.)

"THE VICE OF READING."

This is the text on which an English paper discourses with a great deal of good sound sense. We make one or two extracts:

"Why should people read, and what is the real solid value of printed matter? There are three good reasons for reading, and we can think of no others. They are to be made wiser, to be made nobler, and to be innocently recreated. Books which neither confer information which is worth having, nor lift the spiritual part of us up to loftier regions, nor, by judicious diversion, refresh the mind for further serious efforts, are bad books, and the reading of such is invariably idleness, and not unfrequently the most dangerous kind of idleness. Reading is

not, as so many people nowadays seem to suppose, good in itself, as so many things are which are by no means as highly thought of. All energy that is not injurious, wasteful, or subtracted from some other effort incumbent upon him who puts it forth, is good: as walking, riding, boating, and the rest. But the reading of which we speak cannot, under the most favorable construction, be regarded as energy. On the contrary, it is the very laziest form of laziness. People fly to it when they think they have nothing else to do, and they flatter themselves that by reading they are really doing something; and thus, nine times out of ten, they exonerate themselves from the obligation of performing some duty which is distasteful to them."

Of that class of fiction which finds so vast a circulation in cheap novels and sensational stories of magazines and newspapers, it says:

"The mischief is, it is produced in the most prolific manner, and it is not read merely, it is devoured. People do not wait to read it until they are tired, overworked, and jaded, or till holiday time comes round. They rush to the circulating libraries for it the moment it is announced, apply for it, clamor for it, and never rest until they are devoting themselves to its perusal. Having finished it, they hunger for another. The dram-drinker can do no more. Novel-drinking is not so expensive, so outwardly repulsive, nor can it be said that it brings the same ruin and disgrace upon families. But the individual is as surely enfeebled by it, his taste corrupted, his will unstrung, his understanding saddened. And this habit of reading novel upon novel for reading's sake, is the principal cause of the general Vice of Reading, of which we complain. If people cannot get novels, they will read anything rather than not read at all; just as the confirmed drunkard will drink spirits of wine, ink, or even water, rather than not drink. Provided he feels a bottle or a tumbler at his lips, it is a thing. It is better than nothing."

[From the United Presbyterian.]

#### STRUGGLING NEWSPAPERS.

But few readers have any idea of the number of newspapers that barely make a living. Not understanding the cost of publication, and perhaps not giving the subject careful thought, they have little knowledge of the struggle many of them are making to keep themselves out of the hands of the sheriff. Nor do they know of the frequent cases of failure, where, because of a sick's patronage, the overburdened enterprise is compelled to die.

The universal testimony of the press is, that the past year or two have been the hardest on newspaper interests through which they have lately been made to pass. Many persons have dropped their subscriptions, many have been slow in paying, and many others, while continuing the paper have almost ceased to pay for it. With labor, paper, and material of an office expensive, and with the interruptions of business which interfere with the profits of advertising, the newspaper is far less a paying institution than it has been at some other periods.

While this is true of nearly all classes of papers, it is particularly so of religious and denominational ones. These depend upon subscribers obtained within certain bounds, and do not attempt, or at least expect, to go far beyond. So long as they are well supported on the ground that legitimately belongs to them, they may get along, but any shrinkage within those limits will be soon and sensitively felt. If this is all wrong, it is yet a fact. People under any financial pressure usually begin to economize at the wrong end. They retain the tobacco and ordinary useless luxuries that are, by a mistaken use of language, called "necessaries of life," and give up the periodical that gives the news and provides the food for the soul. It is a fact of which we have many instances in illustration, that people—good people too, as the world goes—plead poverty as a reason for discontinuing the religious newspaper which costs them three dollars a year, while they cling to a positive vice, at ten times the expense, under the plea that they cannot get along without it.

Now nobody wishes to see a cheap, mean, uninteresting paper in circulation, which is called the representative organ of his Church. His Church pride and Christian zeal alike forbid this. But the paper that is poorly supported, must, if it live at all, be of this trifling character. The good newspaper, well edited and well printed, is one that gets liberal patronage, and it will reflect in all its literary and mechanical execution the financial strength upon which it is based. He who thinks aright during a period of financial disturbance, will make special efforts to extend the circulation of his paper, that the cause of truth and his Church may not suffer along with other less important interests.

As illustrating what we say, the following testimony is given from other sources. The *Church Advocate*, under the heading of "Hard on Newspapers," remarks:

"The past year or two have been especially hard on religious newspapers, many of which have suffered financially, and some of which, as well as secular papers, have suspended. A certain Baptist paper, with a bona fide circulation of 7500, has during the last few years fallen, by its own showing, seriously behind in its finances. The editor announces that the subscriptions and the business have failed by ten thousand dollars to pay expenses, and that 'another four years of such failure' would put the concern from twenty to thirty thousand dollars in debt—an obligation the denomination could never meet."

The *Religious Herald* tells us that another Baptist paper, with 8000 subscribers, failed last year to pay expenses by five thousand dollars. The last two years have been years of embarrassment to all enterprises, whose business is readily affected by a financial crisis.

In commenting on this, the *Lutheran Observer* uses the following language:

"The supposition of the inexperienced and over sanguine, that even a second or third-rate religious paper can be sustained by a few thousand subscribers, at the current rate of charges for printing, paper, and editing, is utterly groundless. The Baptist papers, which with seven and eight thousand subscribers, fell back \$5000 a year, could not meet their expenses without having from

15,000 to 20,000 subscribers. And no first-class paper can be sustained in any of our large cities, either in the East or the West, with less than 10,000 subscribers at \$3 a year, or 20,000 at \$2.50 a year. And to this the *Lutheran Observer*, notwithstanding its economical management, is no exception."

This testimony is true. Every man in the newspaper business feels it to be true, and we commend it to all those who think of passing the "hard times" by giving up their paper, wishing at the same time that the Church and the interests of religion may not suffer.

### Communications.

For the Church Journal and Messenger.

#### WRITING AND PUBLISHING ONE'S OWN BIOGRAPHY.

It is an apt suggestion in a paragraph recently selected for this paper, that every one writes his own epitaph in the course of his daily life. But the thought may well assume a more comprehensive form, viz: that each of us prepares and publishes at least one edition of his own life. This is inevitable. Every one must speak, more or less, and must of necessity act so as to be seen and known of others. The public before which he appears may be a limited one—the edition of his life may be of few copies; but the publication is made; and it may be upon a larger scale than its author or its readers would at first suppose.

This record and this publication is, moreover, a true one. There cannot be much error about it. It is of things really said, and of things really done. The manifestation of the properties of iron, or water, or even fire, can hardly be more real and more certain, than those which we make of ourselves in our daily life to those with whom we freely associate.

This publication, moreover, may keep its place in the world much longer than we should be disposed to anticipate. It would seem that nothing that has once come to be, can ever come to an end. Influences go on from one thing to another; and so far as we can judge, almost without limit. The human eye may soon lose sight of the operation of a man's words or acts; but we must not therefore imagine that they have altogether lost their power for good or evil.

And here comes in a consideration that men are very apt to overlook, viz: that we can hardly do any one thing without doing many more; for there are always indirect, as well as direct, consequences of what we say or do; and the indirect, the unthought of results, are often far more important than those of which we may take note. Of this we may see an illustration on a large scale. The direct results of the use of steam are specially increased facilities for manufacturing, and for the transportation of goods and passengers; but the indirect consequences upon the mental and moral condition of the human family, are probably far more important; and the same is doubtless true in the minor transactions of life, where but little of the results can usually be perceived.

The moral of all this is, be careful not to do, or even say, things that will not bear stereotyped publication and circulation upon the most extended scale. A. S. C.  
Princeton, N. J., Jan. 19.

For The Church Journal and Messenger.

#### THE INCREASE OF THE MINISTRY.

Messrs. Editors: Your late and very appropriate comments upon the above caption, "hit the nail on the head." It is becoming a serious question, if our present methods of educating young men for the ministry is an effective one; if, for hindrances which you suggest, we are not losing in sound scholarship, and unwittingly offering a premium to a popular superficiality. At least there is a wide spread complaint in this very direction, and it may not be unwise to give heed to it, and if unfounded, remove the false impression by a counter demonstration.

It is stoutly maintained that a theological education under a learned and practical rector affords advantages and opportunities that cannot in the aggregate be obtained in any other way. This was the conclusion of Professor Samuel Miller of Princeton, who long had experience and observation in methods of clerical education, and who, while a professor in a Theological Seminary, gave his reasons for advocating a course of preparation under scholarly, able, and practical pastors of his church.

Professor James W. Alexander, of the same seminary, inclined much to a like opinion, and declared a fact, which we must all regard as true and pertinent to the question, when he asserted that the present method of theological education in a few chosen centers, made those centers "plethoric," and threw a "chill over the extremities of the Church."

I offer no reflection upon this topic, but express a hope that some competent writer will make it one of consideration, and give it a full ventilation. If there are evils operating as a bar to the increase of an efficient ministry, and the increase of the Church, let us know it a pro-

vide a remedy; if not, let that be apparent, and all clamor hushed to silence.

If, too, there are "rings" in the Church, exacting a most precise enunciation of the required shibboleth as a condition of clerical and ecclesiastical society and fellowship, let us have the damaging and shameful confession, and then see if there is no way for speedy reformation. If not, it will do no harm, most assuredly, to have a sustained denial, as a matter of record, made in behalf of the whole Church.

If the clergy must sink all individuality, and repress convictions and opinions, within the wide margin which the Church allows to every man—if they must give unqualified adherence and assent to the measures present and future of one party or another, or have the alternative of standing alone in their ministry and work; let the fact have a distinctive declaration, if fact it be; otherwise an emphatic and authoritative refutation would not be out of place. You will bear me witness, that the suppositions made above cannot be dismissed into the category of suppositions only.

If again, as is freely charged in the secular press, the clergy and Bishops do not meet the grave questions of the day—if there is not emanating from the Church a widely spread literature antidoting the skeptical and infidel literature of our times—if the press is mostly in the hands of those who are hostile to orthodox Christianity, and who are the most potent factors now shaping public opinion—if the most damaging assaults upon Christianity have not a response, commensurate with the gravity, extent, and magnitude of the attack: the Church sleeping upon its guns, or lacking these and gunners too—if these things are cast so often "in our teeth," let us consider; if not, silence the wide spread and returning accusation.

I make but suggestions, and express a wish that some fitting correspondent of your paper will not think these topics unworthy of his pen. SPECTANS.

For the Church Journal and Messenger.

#### DECREASE OF CANDIDATES FOR THE MINISTRY A RESULT OF UNDUE INCREASE OF MINISTERS.

Messrs. Editors: Permit me to add a suggestion to the reasons already given by you for the decrease of our candidates for Orders.

In my judgment this decrease is the result of a well known social law.

For some years back the supply of ministers has exceeded the demand.

The supply has been unnaturally increased by societies which promised a liberal education free to any one who desired Holy Orders. The result was an excessive production of ministers; and so many ministers being found unemployed, the price of ministerial labor was cut down, as is naturally the case when any kind of industry is overstocked. We have consequently the spectacle of multitudes of parishes offering salaries on which no minister can live, and multitudes of ministers who are consequently unable to take parishes. Such a spectacle rightly deters young men of independence from accepting the tempting proposals made to them by the education societies. Such young men feel that if they accept such offers, they are getting the softest kind of training for the hardest kind of business; and they inquire when they see how many idle members there are about, whether it is right in them to accept the generous offer of education societies—an offer which only increases the glut of labor under which the Church is now suffering.

The mischief, however, will cure itself. The process of depression in the work of ministerial production is not only natural, but it is healthy. We have overstocked the profession. When the true relations of supply and demand are reestablished, then the thing will right itself. Young men enough will come forward to supply the want as soon as it is made evident that there is a want to be supplied. SENEX.

For the Church Journal and Messenger.

#### DECREASE OF THE MINISTRY.

Messrs. Editors: The subject-matter of the article from the *Standard of the Cross*, published in the *JOURNAL* of the 7th inst., and the editorial upon the same subject in your last, is of grave concern to the Church. Perhaps it is the most important question that has been before the Church during the last three years.

Without preface, allow me to say that in my opinion—and it is perhaps a question of opinion—the real cause has not been reached in either paper. The reason for the decrease assigned by the *Standard of the Cross* is fallacious, and does great injustice to those learned gentlemen who have "wasted seven years in colleges and theological seminaries." And your editorial rather states the present phenomena, than the cause of that phenomena.

The cause of the decrease of the ministry, and its degradation, a usurpation by the laity, of Episcopal and

priestly functions. Other matters arising, and so deplorable, are secondary and collateral to this one. No amount of temporizing or compromise will effectually remedy the evil. Nothing short of an absolute resumption of the Divine Commission and official functions, will effect a remedy. This usurpation is fostered by the malignant attacks by those in high position, upon pure and eminent clergymen; which is tolerated if not incited by many for none too worthy ends. And also by the trifling with men's reputation, to say nothing about their orthodoxy, which "distinguished laymen" flippantly arraign and adjudicate. This usurpation is slowly and surely transforming some of the machinery of ecclesiastical administration into Jesuitical inquisitions; seconded by "pious" Paul Prys. It has stricken down the priesthood; and it is rapidly invading Episcopal prerogatives. The Bishop is in many things pertaining exclusively to the Episcopate, subordinated to his "Standing Committee"; and is being made the mere minister of their mandates. Those who are thus actively engaged in this conspiracy against the Church, are comparatively few in number; but they are as zealous as Demetrius. But many unconsciously give them support; to the great detriment to themselves, the Church, and myriads of souls without. Hence men contemplating entering the ministry, and looking at the Church claiming to be Primitive and Apostolic, would like to see a little more of the Primitive and Apostolic Order in the administration of her affairs; and much less of this revolutionary turmoil. If these infractors desire "the priesthood also," let them take it in the regular and proper way, and share its responsibilities, and hazards, and labors. Otherwise let them learn a lesson from the judgment against Korah and his co-conspirators. The great body of the Church are no more allied to, or in sympathy with these turbulent spirits, who have in some instances gained high positions in her fold, than were the host of Israel allied with Korah. But so long as they can divert the eyes of the Church towards a few "Ritualists," who otherwise might have to lean against a wall to stand, and away from their revolutionary proceedings, doubtless they will do it.

W.

Jan. 16, 1875.

For the Church Journal and Messenger.

## DIOCESAN NOMENCLATURE.

Your correspondent G. W. S. is wrong in the assertion that the reason of the opposition to the "See name Harrisburg in the Primary Convention of the Diocese of Central Pennsylvania, is to be found in the spirit of rivalry and jealousy that exists between the larger cities."

The "See name" Harrisburg was advocated, and opposed, and defeated upon other grounds. It will be seen by a reference to the Journal of the Convention, that on the first two ballots the name Central Pennsylvania had a plurality of the votes of the clergy and laity. On the third ballot the votes were as follows: Central Pennsylvania, clergy 28, laity 42; Harrisburg, clergy 29, laity 27. There being a nonconurrence of Orders, there was no choice.

At this point in the proceedings a lay deputy moved that the name of the new diocese be the Diocese of Central Pennsylvania. In support of this resolution, the deputy said that it was apparent from the vote, that the great majority of the Churchmen in the new diocese, the majority being represented by the lay deputies, were in favor of the name of Central Pennsylvania, while there was only a majority of one of the clergy in favor of Harrisburg. That it was probable that if the clergy had indicated by a large majority, their preference for the name of Harrisburg, as the laity had in favor of Central Pennsylvania, and the lay minority had relatively been as large, it is probable that they would have concurred with the clergy in naming the new diocese Harrisburg. The Bishop of Pennsylvania who presided in the Convention, said if any clergyman desired to change his vote, which might be done with the consent of the Convention, as there was only a majority of one, the name Central Pennsylvania could be adopted without any further action. A clergyman, in opposition to the resolution, appealed to the clergy to stand firm to their choice, and not to change a vote; that there was a great principle involved in the question; that it was the ancient Catholic practice to name dioceses by the names of cities, and that it was an innovation on Catholic usage to name dioceses after the States of the Union. And that now, when there was a desire throughout the Church to return to the ancient Catholic practices, they should in the organization of new dioceses commence on a proper foundation with the name of the city as the name of the diocese, and not to follow what was an unfortunate precedent and departure from Catholic practice, by naming the diocese from the name of the State.

The deputy who moved the resolution replied that the reverend gentleman wished to return to the ancient Catholic practices and usages of the Church before the Reformation; he (the mover of the resolution) was content to abide by the doctrine and practice of the Church

as settled by the Reformation; that we were, as yet, members of the Protestant Episcopal Church in the United States of America;—the only Episcopal Church that had been organized since the Reformation, and that Church has a doctrine, as shown by her standards, and her own practice and usages; one of which was to name dioceses after States; and when divided to retain the name of the State: which practice had never been departed from, until practices and usages had been introduced into the Church which must find their support in doctrines condemned by the Reformation.

The Convention indicated in an audible manner their approval of what the lay deputy had said, and when the vote was taken, it was with the following result:

Clergy, ayes 29, noes 24; laity, ayes 45, noes 21.

There is really no principle involved in the name of a diocese. It is probable they were named with the name of the city because that was the residence of the Bishop; and his jurisdiction, from the necessity of the case, was not more extensive than the jurisdiction of the governor of the city.

In this country it is better, if a knowledge of the location of a diocese be of any importance, to give to it the name of a State than that of some small town, the existence of which is not known to many outside of the State in which it is situated, and a name that is common to many towns in the United States. Easton is an instance of this kind of nomenclature. When the Diocese of Easton is mentioned, nine persons out of ten, of ordinary intelligence, cannot tell whether it is Easton in Maryland, or Easton in Pennsylvania, or the Easton in eight other States of the Union.

If dioceses are to be cut down in size to suit the capacity of those who wish to adopt pre-reformation practices, and to have from the size of the dioceses an opportunity to be made Bishop, it may be difficult to retain the name of a State in connection with the Lilliputian fractions into which the old dioceses may be divided; but then, if "See names" are adopted, there may be a congruity between the Bishop, the "See name," and the size of such dioceses.

Those who defeated the "See name" in the Primary Convention of Central Pennsylvania, are willing to assume the responsibility attending the name of the Diocese, and are desirous that it shall be placed where it belongs.

E. O. P.

For The Church Journal and Messenger.

## CLERICAL BEGGARY IN ITS RELATION TO A GENERAL CHURCH BUILDING SOCIETY.

Brooklyn, N. Y., 50 Willow street, November, 1 71.

Messrs. Editors: Bishop Paddock, as the result of a wide experience, East and West, and of a successful ministry, which entitles his words to great attention, says, in his letter quoted in my last article but one, "As we are now, there is an alarming and destructive waste in almost every attempt on the part of a poor and feeble parish to collect funds from without." "And the injustice and humiliation often accompanying such efforts are terrible." "There is, in my judgment, no worse method possible for the accomplishment of an ever-growing work in the Church, a work absolutely essential to the progress of the kingdom of Christ, than our present method."

Strong words these, but none too strong. They deserve to be kept repeatedly before the Church until familiar to all. The "destructive waste" in our present want of method in these efforts, tells severely on the Bishops and clergy who are compelled to solicit funds for their church buildings by personal application. Here nothing is intended against pulpit and printed appeals, which are alike important to arouse the interest of the Church, and are in perfect harmony with the work of the ministry. But the "waste" complained of is incident to personal clerical appeals from house to house. This is a 'waste,' first, of consecrated time. From the moment of ordination a minister is set apart for such holy work as is pledged in his vows. In this work begging for money is not mentioned. The nearest approach to it is in the ordination of deacons, where the candidate is pledged: "Where provision is so made to search for the sick, poor and impotent people of the parish, etc., that they may be relieved by the alms of parishioners or others." But these words certainly do not contemplate personal clerical solicitation of funds. They allude to the distribution of a fund "Where provision is so made"; i. e., merely the communicants' fund or some charitable bequest. And in order to impose begging as a part of the clerical work, we need another vow as follows: "Will you diligently beg money, from house to house, to build church edifices from time to time, and as need shall require?" Answer, "I will" so do, the rich being my helpers." And yet many of us feel it to be a duty to engage in this work, and it devolves upon us as shepherds, who must not only shear and feed, but house our flocks. Appeals for aid in church building come from fields where no laymen can be found of sufficient leisure or influence to raise the funds. The clergyman is forced either to abandon his flock for lack of a proper house of worship,

or to go abroad and solicit. He therefore forsakes his parish work, leaves the congregation and Sunday-school to lay-reading and teaching, or often to an entire cessation of all services, leaves the sick and the dying unvisited, the dead to be buried by others, if by any religious rite; leaves his wife and children, and sometimes his motherless little ones, to do as they may during the long weary months of separation and toil, while he is enduring a purgatorial humiliation for the sake of his flock. This "waste of pastoral work, when we have, at best, so few clergy, is incalculably great. It operates disastrously on the clerical canvasser himself. Let him throw himself into unpleasant work with all the heroism he can; let him brace up his courage by the thoughts of Him "Who for our sakes became poor" and "was made in the form of a servant"; let him feel that in his Master's name he is merely demanding for the Lord a part of the tithes which have probably been long kept back from His treasury, and therefore in no sense is begging for himself; he nevertheless will be forced to feel, at best, that he is a very unwelcome visitor, that he is regarded as one who may be an impostor or possibly dishonest, or personally interested in his demands. He is thus humiliated, and in some cases will acquire unconsciously the brazen familiarity of a common peddler, in his efforts to resist the sense of humiliation, or else he unconsciously contracts the style of a coaxing and fawning sycophant, irresistibly recalling the "God bless your reverence" of the Emerald Isle. The habitual givers of New York can read a clerical beggar as far as they can see him. I can always tell when my grocer has my bill in his pocket by the look of his eye. We have all seen preachers of various denominations who have the smirking manner of a timid spaniel, because they have so often been treated like one that has lost his home and runs about the world, ever apologizing with speechless eloquence for being in it.

The waste of clerical character is felt in another way. Dr. Potter, at the meeting Oct. 25th, truly stated, in substance, that the canvasser for funds sometimes deteriorates in moral honesty by stooping to reflect the opinions of various parties for the sake of a few dollars. The effort to become all things to all men for the sake of their sympathy and aid, may slip into habits of the double tongue before one is aware, and the canvasser may return home permanently damaged in self-respect, and with a stain upon his soul that will leave its ineffaceable scar, even after repentant tears and redeeming blood have washed it away. To the credit of very many of our liberal givers, let it be said, however, that not one in a hundred exacts party and theological agreement from the clerical canvasser as a condition of aid. All that is generally asked is sufficient endorsement by Bishops and rectors that the object is worthy of confidence.

To their credit be it also said that by their tender consideration of manner, both in giving and in refusing, the canvasser's sense of humiliation is often very much relieved, albeit there is an unpleasantness in being the object of even such consideration. And all this waste is aggravated by the time lost in our present method of soliciting.

It will require six months, on an average, to raise three or four thousand dollars. Now, what a shame for our Church! To keep a clergyman that long from his family and flock for such a sum! A Presbyterian connected with the Building Society said to me lately, "You want four thousand dollars for your church debt? Join my Church and I will give it to you in a fortnight." And he only stated the truth. With a more particular theory of ordination than any other Protestant body, ours actually is now the only one (of the more important) that for the lack of such a society subjects the clerical work and character and influence to all this terrible "waste" in "serving tables." It is no uncommon thing out West to see congregations of our Church in which the clerical office is treated with much less respect than is cherished by other Protestants. And on comparing the experience of those people, the difference is often traced back to the simple fact of the lowering the influence of our Church clergy by a kind of work from which other preachers are, of late, more generally excused. Thus the theory and practice of our Church are directly reversed, and render our peculiarity concerning ministerial rights all the more unintelligible to brethren outside.

And all these forms of "waste" exist to an alarming extent, notwithstanding the fact that there are some noble exceptions. We have Bishops and influential clergymen who meet with large and prompt returns, and in brief visits collect all they need. But the exceptions only prove the rule, and render the average all the more lamentable by contrast. It remains to show the "waste" our present method entails upon the laity.

Wm. C. HOPKINS,

Rector of Trinity church, Aurora, Ill.

The more simple the diet is, the better is the child; for variety of meats and drink doth beget various and diverse spirits, which have a conflict among themselves,

News and Notes.

The Joint Committee on Ecclesiastical Relations and Religious Reform has been duly organized, as follows:

MEMBERS.—The Bishop of Connecticut, Chairman; the Bishop of Ohio; the Bishop of Pennsylvania; the Bishop of Western New York; the Bishop of Long Island; the Bishop of Central New York; the Rev. Benj. I. Haight, D.D.; the Rev. Noah Hunt Schenck, D.D., Secretary; the Rev. George Leeds, D.D.; the Rev. Thomas L. Davies, D.D.; the Rev. John Fulton, D.D.; Mr. Samuel B. Ruggles, LL.D.; Mr. Cambridge Livingston, Treasurer; Mr. Robt. M. Mason; Mr. John A. King; Mr. Courtland Parker, LL.D.

SUB-COMMITTEES.—1. On Oriental Churches: The Bishop of Ohio, the Rev. Dr. Fulton, and Mr. Ruggles. 2. On the Alt Catholic movement in Europe: The Bishop of Western New York, the Bishop of Long Island, the Rev. Dr. Schenck, the Rev. Dr. Leeds, Mr. Mason, and Mr. King. 3. On the Jansenist Church in Holland, and the Scandinavian Church: The Bishop of Connecticut, the Rev. Dr. Davies, Mr. Livingston. 4. On Religious Bodies at home and abroad looking to a return to primitive order: The Bishop of Central New York, the Rev. Dr. Leeds, and Mr. Parker. 5. On Correspondence with Foreign Chaplains: the Rev. Dr. Schenck. Communications for the Secretary should be addressed to Brooklyn, N. Y.

The sub-committee of the special congressional committee on the condition of the South, which has investigated the Louisiana complications, has made its report. It unqualifiedly condemns the action of the returning board as illegal, and the Kellogg government as despotic and as having used the Federal troops to maintain its power. The alleged intimidation on the part of the conservative element is disproved, and actual intimidation on the part of the Kellogg government is asserted. The full committee will go to New Orleans to obtain further information.

There is a great deal of excitement in Washington over the recent testimony in the Pacific Mail investigation. Several members of Congress have indignantly denied the rumors coupling their names with any fraudulent transactions.

There has been trouble in New Orleans, as the secular papers abundantly testify. Bishop Wilmer felt called upon to put his name to a document, which was also signed by the first citizens, including Bishops and other ministers of the city. Thereupon some one in Washington sneeringly writes that this same Bishop Wilmer "distinguished himself several years since, by ordering the name of President Lincoln erased from the Prayer Book, in his diocese." Unfortunately for our historian's facts, first, the name of President Lincoln was never in the Prayer Book; and secondly, President Lincoln died six months before Dr. Wilmer was made Bishop!

A convention of the various charitable societies of the city, has brought to light the fact that there are many families who have been living in perfect idleness, supported by the unwise charity of some half-dozen churches and societies. Matters have now been so systematized that the Observer emphatically declares that "there is not an individual within the limits of the city, for whom provision is not made by public and private benevolence; and to give to a man, woman or child, begging in the street, or at the door, is wrong, a positive evil, unnecessary, inexpedient and injurious."

Commodore Vanderbilt has entered a protest against the cruel practice of clipping the hair of horses in cold weather, and calls upon Mr. Bergh to act in the matter.

If the curious things in science were communicated rather than the materialistic, presented by Prof. Tyndall and others, both profit and great pleasure would be the result. Take in its contrast the effects of a unbeam, for example, and one sees the grand result of the most gentle and powerful, and yet variable and versatile forces. As painted by an artist pen, we see that the most delicate slip of gold leaf, exposed as a target to the sun's shafts, is stirred to the extent of a hair, though an infant's faintest breath would set it in tremulous motion. The tenderest of human organs—the apple

of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia tubular bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and holds whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plants. Let but the air drink in a little more sunshine at one point than another, and it desolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a manner.

A PECULIAR FISH.—The fish of Paradise is one of the most peculiar of Chinese fresh water fish. It is small in size, a pale gray in color, and at first sight, having but little about it to attract attention. As soon as the animal becomes excited, however, the long fins on the back and belly straighten out and assume a rich purple hue, tinted with green. The long and forked shaped tail spreads into a kind of fan, and the stripes under the side of the fish become yellow, red and blue, constantly changing in color. The scales seem to become opalescent, and reflect the light with the greatest brilliancy, while the eyes seem to be illuminated with a bluish green fire. The habits of the animal are as odd as its appearance. The males take charge of the young and build the nest. The latter is simply a clot of foam floating upon the water, and is made by the fish rising to the surface and alternately absorbing and expelling the air, until a little cluster of fine bubbles, hardly three-tenths of an inch square, is formed. The female then deposits her eggs, which are at once seized upon by the male, who carries them in his mouth to the nest. Then he watches their incubation, carefully guarding and distributing them with wonderful sagacity evenly throughout the mass of foam. When they clot together, he pushes them apart with his nose, and, beside, keeps up a continual manufacture of bubbles until the eggs are lifted up above the water and rest only upon their soft couch. As soon as the embryos appear, his care is doubled. He watches that none escape; and in case some become separated, he chases them, catches them in his mouth, and replaces them carefully in the nest. If one becomes hurt, he removes it from the others, and gives it a separate bubble by itself, apparently nursing it until it regains its strength.

SMITH'S ASSYRIAN DISCOVERIES.—Biblical students will remember with the liveliest interest the excitement caused a year or two ago by the publication of the translation of some inscriptions deciphered by Mr. George Smith of the British Museum, from Assyrian tablets in that institution. The tablets in question were found to bear inscriptions giving the Chaldean account of the Noachian deluge. Such singular and unexpected confirmation of the accuracy of this part of the Biblical narrative, at once attracted wide attention, and with the permission of the authorities in charge of the British Museum, Mr. George Smith was at once commissioned by the London Daily Telegraph, to go to the East to make further researches, in the hope that the remarkable record might be completed. Mr. Smith, during 1873 and 1874, accordingly made two journeys to Assyria, and his explorations on the site of Nineveh were rewarded with notable success. Missing parts of the tablets bearing the record of the deluge were found, so that the account was reproduced as the Chaldeans had it, almost intact; and, besides this, numerous other extremely interesting inscriptions were brought to light, and for the first time translated in this remarkable volume. Wood-cuts exhibit the character of some of the relics which Mr. Smith unearthed, and maps show the route he travelled and the places he visited, and the most important tablets are reproduced by the infallible aid of photography. To scholars the volume is invaluable; to the student it is of deep interest; and the general reader will find much in it extremely curious and instructive.

HAS THE SOURCE OF THE NILE REALLY BEEN FOUND? Col. Long, an American officer in the service of the Khedive of Egypt, claims to have discovered it. He is the first white man who has ever visited the lake Victoria Nyanza, in moving from the delta up the river. In latitude 1 deg. 30 min. north he entered that lake, which is at least from twenty to twenty-five miles wide. The water of the lake he found to be pure and fresh. There were no signs of tides and no shell-fish. The Colonel was rowed around to the outlet, and endeavored to sail into the river, near what is known as Ripon Falls, but the natives refused to accompany him. He was escorted on the lake by thirty canoes propelled by forty paddlers, an escort of 1,200 savages. He returned with two canoes, two soldiers, and two servants, after having been robbed, and then deserted by those sent to take care of him, and having with his four faithful followers, fought courageously with a large party of savages from the banks of the lake.

Lieut. Col. Long begins his report to Gen. Gordon of the affair at M'rooli, dated at Fowetra, Sept. 3, 1874, by saying that on the morning of the 17th of August, he accomplished the navigation of the Nile, from Urondogani to Uganda, (a navigation made for the first time,) and that he has "discovered an immense basin—a lake—the true source of the Nile, (?) which delayed him, and also prolonged his route."

There is nothing in the way of modern discovery so wonderful or so meritorious as that great Labor Saver, Dobbins' Electric Soap. It tells its own story at the first trial, and is sold solely on its own merits. Try it. Sold by all wholesale grocers.

Publishers' Department.

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Many subscriptions expire about this time. Subscribers will please watch the numbers on the printed tags accompanying their papers, and remember that our terms are payment in advance.

Table with 2 columns: Issue number and date. 1145 is Jan. 7, 1146 is Jan. 14, 1147 is Jan. 21, 1148 is Jan. 28, 1149 is Feb. 4, 1150 is Feb. 11.

Many of our subscribers are dilatory in sending the cash for their renewals. And some, when they do remit, say they have been waiting for their bills. Please do not wait. The number on the printed tag gives the date of the time of renewal. Please remit at once, and save us needless delay, expense, and trouble.

Hereafter all remittances for subscriptions will be promptly acknowledged by receipt or postal card, as we frequently find it impossible to correct the figures on the tags in the same week that the money is received. Owing to a press of business our labels are not yet quite correct for 1875, but they soon will be.

SPECIAL NOTICE.

In consequence of the new Postal law—which requires that the postage on all publications shall be prepaid at the office of mailing instead of at the office where they are received—we have to request our subscribers, in remitting for advance payments, to add 20 cents for one year's postage. This arrangement, of course, will not add to the present price of subscription, and will be a convenience to subscribers.

Advertisements to secure insertion the same week, must be in our office not later than 2 o'clock on Mondays.

The Order Department of THE CHURCH JOURNAL is discontinued. Mr. W. S. Thompson continues to purchase, on orders, and will give prompt attention to the favors of correspondents.

Back Numbers Wanted.

The following back numbers of THE CHURCH JOURNAL are wanted to complete files now in hands of the binder:

Table with 2 columns: Volume and issue number. Vol. IX—Nos. 428, 457, 458; X—Nos. 493, 495; XI—Nos. 568; XII—Nos. 600, 601, 602; XIII—Nos. 654, 659; XVI—Nos. 783, 824; XVII—Nos. 868, 869, 871, 872, 873, 874, 875; XVIII—No. 899.

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St. John's, Long Island City, Charles W. Turner, r.
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St. Paul's, Glen Cove, John C. Middleton, r.
St. Paul's, Woodside, Samuel Cox, D.D., r.
St. Saviour's, Maspeth, Calob B. Ellsworth, r.
St. Thomas', Ravenswood, William S. Adams.
Trinity church and chapel, Rockaway, Robert T. Pearson, r.
Trinity, Roslyn, Charles Pelletreau, r.
Zion, Little Neck, Henry M. Beare, D.D., r.

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Christ church, Brentwood, Rouben Riley, r.
Christ church, Sag Harbor, Samuel Mowbray, r.
Christ, West Islip, Frederick B. Carter, m. in charge.
Holy Trinity, Greenport, John W. Buckmaster, r.
Riverview (Associate Mission), T. Cook, m. in charge.
Grace chapel.
St. Ann's, Bayville, J. H. Prescott, r.
St. James', Smithtown, James H. Lee, r.
St. John's, Huntington, Alfred J. Barrow, r.
St. John's, Islip.
St. Luke's chapel, East Hampton, C. H. Gardiner, m. in charge.
St. Mark's, Islip, Rouben Riley, r.
St. Mark's chapel, Centre Islip, Rouben Riley, r.
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### Clerical.

The Rev. Dr. Mombert having resigned the charge of St. John's, Dresden, Germany, requests correspondents to address him care of G. A. Nicolls, Esq., 1713 Spruce street, Philadelphia.

The Rev. M. M. Benton has accepted a call to the Church of the Nativity, Maysville, Ky.

The Rev. J. T. Webster returned from Europe in the *Itania* on Friday of last week.

The address of the Rev. Wm. Tusk, Jr., is Founda, N. Y., in the Diocese of Albany.

### Acknowledgments.

#### DIOCESE OF WESTERN NEW YORK.

TREASURER'S REPORT FOR DECEMBER, 1874:

DIOCESAN MISSIONS.	
St. Luke's, Brockport	\$14 85
Branchport	21 65
Rochester	126 36
St. Michael's, Geneva	7 97
Oakfield	3 10
Trinity, Warsaw	4 0
Rochester	6 50
Geneva	67 25
Canaseraga	8 95
Buffalo	160
Fredonia	18 18
Canaseraga	6 56
Christ church, Corning	9 38
Holvaders	3 05
Pittsford	1 43
Rochester	27 20
St. Paul's, Buffalo	187 25
Rochester	81 80
Allen's Hill	8 25
St. John's, Phelps	7 23
Clifton Springs	11
Wellsville	2 50
Clyde	4 57
Dresden	7 50
Zion, Palmyra	17 22
Good Shepherd, Rochester	18
St. James', Batavia	108 02
Buffalo	10
Watkins	22 18
St. Peter's, Danaville	7 05
Niagara Falls	22 57
Buffalo	8 10
Geneva	29 53
St. Clement's, Wethersfield Springs	3 60
Rochester	25 10
St. Thomas', Bath	9 70
St. Mark's, LeRoy	6 45
Newark	3 71
Tonawanda	5 49
Epiphany, Suspension Bridge	3 37
Ascension, Buffalo	4 81
Grace, Lockport	37 75
Nunda	2 50
DeVeaux College	3 95
St. Philip's, Belmont	3 01
St. Andrew's, Bradford	19 80
Total	\$1152 35

EPISCOPAL FUND.	
St. Michael's, Geneva	\$5 01
St. John's, Phelps	2 50
Clifton Springs	2 50
Dresden	3
Dunkirk	5
Zion, Palmyra	15 53
Epiphany, Suspension Bridge	2 50
Trinity, Fredonia	5
St. Stephen's, Olean	6 25
Christ church, Pittsford	11 42
Cuba	5
Albion (our mite)	60
St. Mark's, LeRoy	7 75
Newark	5 75
St. James', Batavia	30 28
Watkins	7 50
Trinity, Buffalo	62 50
St. Luke's, Branchport	2 03
Rochester	62 50
Ascension, Buffalo	20
St. Paul's, Stafford	6 55
Rochester	50
St. Clement's, Wethersfield Springs	1 50
DeVeaux College	2 49
Total	\$332 86

GENERAL FUND.	
St. James', Watkins	\$3 83
Total	\$3 83

EXPENSES GENERAL CONVENTION.	
St. Paul's, Rochester	\$17 12
Epiphany, Suspension Bridge	4 21
Total	\$21 33

FOREIGN MISSIONS.	
Trinity, Geneva	\$55 21
St. Paul's, Rochester	8 25
Total	\$63 46

CHRISTMAS FUND.	
St. Luke's, Brockport	\$7 94
St. Michael's, Geneva	10 65
Trinity, Warsaw	5 51
St. Michael's, Oakfield	4 08
Trinity, Canaseraga	11 65
Christ church, Corning	11 62
Pittsford	13 02
Rochester	28 47
St. Paul's, Buffalo	233 01
Rochester	51 23
St. Peter's, Geneva	39 43
St. James', Buffalo	8 84
Watkins	15 80
St. Stephen's, Olean	2 95
St. Clement's, Rochester	12 43
Ascension, Buffalo	22 91
Epiphany, Suspension Bridge	16 82
St. John's, Canandaigua	33
St. Andrew's, Bradford	6 70
Total	\$694 28

EXPENSES DIOCESAN CONVENTION.	
St. Michael's, Geneva	\$3 47
Christ church, Albion	4 45
Total	\$7 92

EDUCATION FUND.	
Epiphany, Suspension Bridge	\$4 19
Christ church, Cuba	1 20
Zion, Palmyra	7 68
Total	\$13 07

DOMESTIC MISSION.	
St. Paul's, Rochester	\$8 25
St. Peter's, Niagara Falls	35
St. John's, Clifton Springs	12 60
St. Andrew's, Bradford, for Alabama sufferers	2
Total	\$58 75

HOME MISSIONS (Colored).	
St. Peter's, Niagara Falls	\$10 10
Total	\$10 10

NABOTAH MISSIONS.	
St. Paul's, Rochester	\$25
Christ church, Cuba	1 20
Total	\$26 20

RECAPITULATION.	
Diocesan Missions	\$1152 35
Episcopal Fund	332 86
General Fund	3 83
Expenses General Convention	21 33
Foreign Missions	63 46
Christmas Fund	694 28
Education Fund	13 07
Domestic Missions	58 75
Home Missions (Colored)	10 10
Nashotah Mission	26 20
Total	\$2224 15

G. E. Upton, Treasurer, Diocese of Western New York.

HOME FOR OLD MEN AND AGED COUPLES.—The Treasurer acknowledges the receipt of the following contributions:

G. W. Martin, \$5; Jacob Knapp, 5; E. Cooldge, 5; John McDonald, 5; P. Shultz, 5; Mrs. C. S. Weyman, 5; Mrs. C. A. Cammann, for Thanksgiving, 20; Miss Mary S. Jones, 5; Mrs. Babcock, 5; W. W. C., 5; Mrs. Nicholas Ludlum, 50; Mrs. Isaac C. Kendall, 100; Edward Hodges, 5; Mrs. J. P. Townsend, 2; J. Knower, 10; Mrs. A. Vanderpool, 25; Mrs. Cornelia Ward Hall, 10; E. C. Richards, 10; Mrs. J. A. C. Gray, 5; Mrs. J. Keyser, 5; Mrs. Lightbody, 5; Mrs. W. Barton, 5; C. K. Garrison, 100; John Jacob Astor, 50; Mrs. Susan M. Lullin, 30; Mrs. W. K. Kitchin, 25; Wm. Nible, 100; Miss Isabella Lawrence, 10; Miss Julia C. Norris, 50; J. T. Rogers, per W. A. Duncan, 5; Mrs. Geo. Bell, 5; Mrs. H. Burr, 2; Cash, 2; F. N. Teller, Jr., 10; D. H. Arnold, 20; W. M., 5; Cash, 5; John Carey, Jr., 50.

HERMANN H. CAMMANN, Treas., 15 Pine street.

**Notices.**

CENTRAL NEW YORK—Fifth Missionary District.—The Bishop of the Diocese having appointed the annual Diocesan Conference to meet in St. Paul's parish, Waterloo, on the 27th and 28th inst., the twenty-third Convocation of the Fifth Missionary District of the Diocese (D. V.) will meet in the same place on the evening previous (26th inst.). By order of the President, JOHN BRAINARD.

Wm. D'ORVILLE DOTY, Sec. Auburn, Jan. 11, 1875.

CHRISTIANITY AND SOCIAL MORALS.—A course of Sermons to be given on successive Sunday evenings, at Christ church, corner of 5th avenue and 35th street, by the Association of Clergy of the Protestant Episcopal Church giving the course of last Winter, upon Christian Truth and Modern Opinion.

Jan. 1, Sermon Sunday—Rev. R. Heber Newton, Rector of the Anthon Memorial church, New York. Subject: "The Moral of Trade."

Feb. 7, Quinquagesima Sunday—Rev. George D. Wildes, D.D., Rector of Christ church, Riverdale, New York. Subject: "Christianity and Social Classes."

Feb. 14, First Sunday in Lent—Rev. Henry C. Potter, D.D., Rector of Grace church, New York. Subject: "Modern Charity: Some of its mistakes." Services at 7 1/2 o'clock. All interested in these topics are invited to attend.

THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY will hold the first of a series of monthly meetings at Calvary chapel on next Sunday evening, Jan. 31st, at 7:30 o'clock.

The object is to give particular information about the work of the Society in the Public Institutions of the city and adjacent islands. One of the missionaries will be present to make a brief statement of his own work, and short and interesting addresses may also be expected from well known gentlemen of the clergy and laity. All interested in this peculiar and important work, are invited to attend. N. B.—No Collection.

O. T. WOODRUFF, Superintendent, &c.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs \$30,000 for the work of the present year. "Give and it shall be given unto you."

Rev. ROBERT C. MALLACK, 42-131 1224 Chestnut street, Philadelphia.

### House of Rest for Consumptives,

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The increased accommodation obtained by the removal of the above institution to its new premises, enables the Trustees to extend a larger measure of relief and Christian aid to Poor Consumptives than heretofore; and the Board confidently appeals to the public, to support a charity which, unobtrusive in its management, and absolutely free to patients, attempts a work provided for by no other institution in this State. Application for admission of patients to be made personally, or by letter, at the house.

HENRY J. CAMMANN, President, No. 8 Wall Street, N. Y.

WM. HABIRSHAW, Treasurer, 6 West 44th street.

WOODLAWN CEMETERY, At Woodlawn Station, Harlem Railroad, six miles above Harlem Bridge, containing 300 acres. The New entrance at the Railroad Station, The South-west entrance, for carriages, on Central avenue, Office, No. 48 East 23d street, Association Building, Wm. A. Booth, Pres. LUCIUS HOPKINS, Treas. JAMES D. SMITH, Sec. CALEB B. KNYALS, Comp. 1-71

### ALGOMA.

Subscriptions or Donations to the Algoma Diocese, or gifts of Clothing, Blankets, &c., for the "Shing-wauk Home," will be thankfully received by the Rev. E. F. Wilson, Secretary for the Diocese, Sault Ste. Marie; also, by the Secretary-Treasurers, John Beard, Esq., Woodstock; Rev. T. M. Kirkpatrick, Kingston; Rev. John Walters, Point Levis.

### THE "ALEXANEMOS."

A New Winter Cloak for the Clergy, adapted to keep off Wind and Rain.

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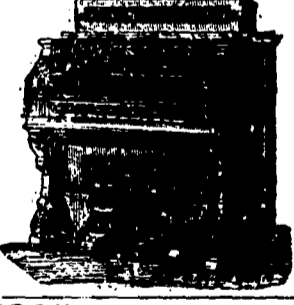
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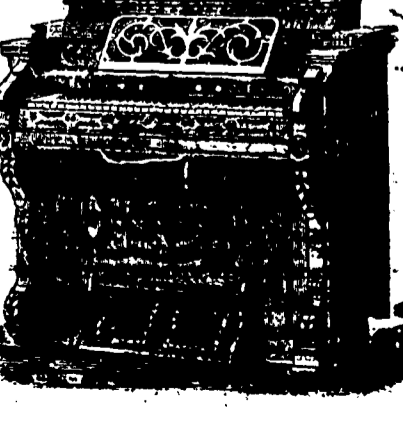
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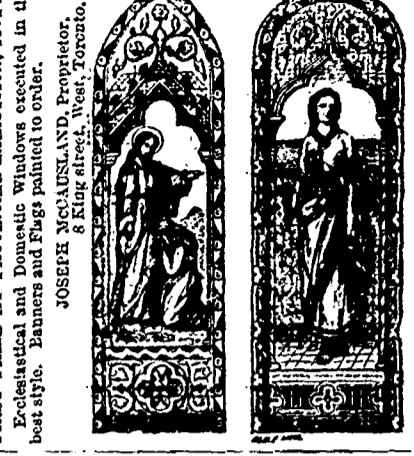
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The percentages of expenses and death losses are not only lower than the average of all other Companies, but less than those of any company of equal age.

It issues all kinds of Policies at Low Rates of Premium; grants its members the largest liberty consistent with prudence and safety; and promptly adjusts and pays its losses.

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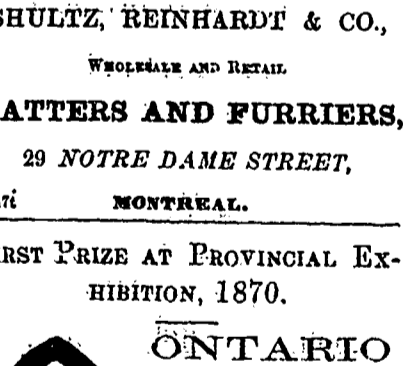
Clergymen desiring Insurance, and communicating directly with the undersigned, will receive special consideration.

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Designs and Estimates furnished on receipt of plan or measurement.

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—Mr. Wm. H. Aspinwall, late of the shipping firm of Howland & Aspinwall, famous in connection with the opening of the steamship trade to California by the Isthmus route, and who has given his name to the port on the Caribbean which is the depot of that trade on this side, died in this city on Monday, Jan. 18th. He was an earnest and devout Churchman, and was much respected as a wealthy and public spirited citizen.

—The diamond drill is now extensively used in preliminary mining, to ascertain the exact location and thickness of ore or coal at given points. It is not uncommon to bore into the side of hills or mountains for hundreds of feet with a 2 1/2 inch diamond drill of tubular form. By this means solid cores or specimens of the borings can be had. Conglomerate rock cores, twelve feet in length, in one piece, have thus been obtained.

**Marriages.**

In the Diocese of Toronto, on the 20th inst., by the Rev. Mr. Francis, Mr. JOHN D. IVY, of Jarvis, to EMMA, third daughter of Mr. J. T. Mutchmor, Oneida.

**Deaths.**

[Obituary notices are charged at 15 cents per line.]

At Guilford Centre, Chenango county, N. Y., Dec. 27, 1874, Mrs. SARAH M. FITCH, widow of the late Eleazer H. Fitch, in her seventy-fifth year.

"We give Thee hearty thanks for the good example of all those Thy servants who, having finished their course in faith, do now rest from their labors."

ELIZABETH MUMFORD, youngest child of George M. and Louise A. Slusser, aged two years, seven months, and one day.

Jan. 8th, at the Parsonage, Seaford, N. S., of brain fever, NEPEAN C., eldest son of Rev. O. M. Grindon, aged 11 years.

THE REV. BENJ. B. NEWTON. The Rev. Benjamin B. Newton, one of the oldest of the Protestant Episcopal clergymen of Brooklyn, died suddenly on Sunday, Jan. 17, at his residence, No. 270 Henry street, after an illness of but six hours.

Mr. Newton was born at St. Albans, Vt., on July 29, 1808, and was consequently in his sixty-seventh year at the time of his death. He graduated at the University of Vermont, at Burlington, in 1831, and subsequently passed three years in study at Andover and New Haven. His first duties as rector were performed at Plattsburg, N. Y., in 1837, and he afterward occupied the same position in Chelsea, Vt. He came to this city in 1838, and remained for about a year, and then removed to Brooklyn, where he was engaged at different periods as assistant minister at the Church of the Holy Trinity.

**Financial.**

**Manhattan Savings Institution,**  
644 & 646 BROADWAY, COR. BLEEKER ST.  
New York, Dec. 21, 1874.

**48th Semi-annual Dividend.**

The Trustees of this Institution have declared the Forty-eighth semi-annual dividend, at the rate of SIX PER CENT. per annum on all sums remaining on deposit during the three or six months ending Jan. 1, 1875, payable on and after the third Monday of the month.

All dividends not withdrawn will receive interest the same as a deposit.

E. J. BROWN, President.  
EDWARD SCHELL, Treasurer.  
C. F. ALVORD, Secretary. 48-2t

**The Forty-third**

**SEMI-ANNUAL DIVIDEND**

**SIXPENNY SAVINGS BANK,**  
ASTOR PLACE.

A Semi-annual Dividend at the rate of 6 Per Cent. will be placed to the credit of depositors of this Bank on the 15th of February next.

Money deposited on or before the 10th day of February will draw interest from the first of that month.

48-2t A. C. COLLINS, Secretary.

**Leonard, Sheldon & Co.,**  
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**Leonard, Sheldon & Foster,**  
BANKERS, NO. 10 WALL ST., N. Y.,  
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INTEREST ALLOWED ON DEPOSITS.  
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Bankers, 12 Wall Street,  
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Allow interest on Deposits, issue Drafts on London and Paris, and Letters of Credit available at all points at home and abroad. Make Cable Transfers of money.

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No. 49 Wall street, New York. 100-1y

**FREDERICK CLARKE WITHERS,** ARCHITECT,  
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Author of "Withers' Church Architecture."

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**EMLEN T. LITTELL,** ARCHITECT,  
No. 111 BROADWAY, New York. 84

**NOTICE OF REMOVAL.**  
G. E. HARNY, ARCHITECT,  
has removed to 149 Broadway, New York city. 92-1y

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**Pacific Mail Steamship Line**

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New York to San Francisco, \$60, \$100, or \$110, currency.  
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Steamers leave Pier 42, North River, New York, as follows:

COLON, Capt. Z. L. Tanner, Jan. 10, 12 noon.  
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And every alternate Saturday, connecting with all steamers for Central America and South Pacific ports. Extra steamers for freight and way passengers will be despatched on intervening Saturdays, as necessity may require.  
Steamers leave San Francisco for Japan and China as follows:

COLORADO ..... Jan. 30.  
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And every alternate Saturday.  
For Freight or passage or further information, apply at Company's office, on wharf, foot of Canal street, New York.

H. J. BULLAY, Superintendent.  
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